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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN BUT GOD WHICH PROVETH OUR HEARTS,"

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The Independent.

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THE FALLING OF THRONES.

BY ELLA WHEELER WILCOX.

ABOVE the din of Commerce, above the clamor and rattle
Of Labor disputing with Riches, of Anarchists' threats and groans,
Above the hurry and bustle and moan of that bloodless battle
Where men are fighting for dollars, *I hear the falling of Thrones.*

I see no savage host, I hear no martial drumming,
But down in the dust at our feet lie the useless crowns of Kings.
And the mighty spirit of Progress, is steadily coming—coming—
And the flag of our Republic abroad to the world he flings.

The Universal Republic where worth and birth is royal,
Where the lowliest born may climb on a self-made ladder to fame.
Where the highest and proudest born, if he be not true and loyal,
Shall find no masking title to cover or gild his shame.

Not with the bellow of guns, and not with sabers' whetting,
But with growing minds of men, is waged this swordless fray.
While over the dim horizon the sun of royalty setting
Lights with a dying splendor the humblest toiler's way.

NEW YORK CITY.

THE MIRROR.

BY FRANK DEMPSTER SHERMAN.

WHEN Summer comes and brings the rose,
My glass the winter's landscape shows;
The shrouded fields and spectral woods
Where melancholy Silence broods,
The north-wind's icy bitter breath
As 'twere the stirrup cup of death;
The pulseless brook, the absent song,
The sunlight brief and shadows long.

But comes December's day, and then
My mirror shows me June again;
The garden's million lips of bloom
Speaking their language of perfume;
The lyric quavers of the thrush
Shot, arrow like, across the hush;
The laughing brook, the lisping leaf,
The sunlight long and shadows brief.

Grant me, Mnemosyne, when old,
This magic mirror still to hold,
Transforming Time in such a way
That I shall see Youth's yesterday
Reflected there, and view once more
My boat upon Life's morning-shore:
What else—I heed not—take from me;
Leave but this glass of memory!

NEW YORK CITY.

THE PRESENT STATUS OF MORMONISM.

BY MRS. CORNELIA PADDOCK.

THE recent decision of Judge Anderson, of Utah, that members of the Mormon Church are "not fit persons to be made citizens of the United States," is based upon doctrines and practices of that Church that have been as well known in the past as they are now. Nearly twenty years ago, when the present writer first became a resident of Utah, the Mormon leaders openly defied the power of the Government, and the Mormon press and pulpit breathed out threatenings and slaughter whenever there was the slightest attempt made to enforce the laws of the United States within the limits of the Territory.

Old residents of Utah are familiar with the fact that not only polygamy, but treason and murder have been openly sanctioned, and held up to the people as duties upon which their salvation depended. But while the teachings and practices of the Mormon Church on these points have been no secret, there has never been any opportunity hitherto to establish the facts by the testimony of competent witnesses in open court. The Mormon Church, as an organization, was put upon trial last month for the first time in its history, and as the outcome of that trial members of the organization are denied citizenship.

But the investigation, that ought to have taken place forty years ago, has been delayed until members of an organization that exacts an oath of perpetual hostility to the Government have become possessed of some of the richest and fairest lands in the gift of that Government, until they control a Territory nearly twice as large as the six New England States, and until the valleys of Utah are filled with polygamous children of the third and fourth generation. Nations and communities that sow the wind must expect to reap the whirlwind; and the people of the United States will share with the Mormons of the Great Basin when the harvest comes. There will be neither peace nor safety assured for Utah or for the country until Mormonism is destroyed, root and branch; and the result will not be attained without much suffering and loss, of which the Government and the people of the United States must bear their part.

Let those who think the assertion unwarranted by facts study carefully this portion of Judge Anderson's decision:

"The evidence in this case establishes unquestionably that the doctrines of the Mormon Church are antagonistic to the Government of the United States, and utterly subversive of good morals and the well-being of society, and that membership in that Church is incompatible with the duties of citizenship."

This opinion, given after many days of patient and thorough judicial investigation, is the same as that expressed by candid men and women who have had an inside view of Mormonism, who have tried and proved it by actual experience. I would like to add to it the testimony of an intelligent woman, a person of much force of character, who was a Mormon for many years, but is now a member of a Christian Church. She says:

"My parents brought me to Nauvoo in 1843. Soon after our arrival I became the plural wife of my own uncle, my father's brother. I was but fourteen years old at the time, and did not understand in the least what I was doing when I took the step that consigned me to a lifetime of misery; but my mother and many others thought that plural marriage meant only marriage for eternity. My husband came to Utah with his family in one of the first emigrant companies. He was a Bishop, and a man of much influence in the affairs of the Territory. He enjoyed the confidence of Brigham Young, and was intrusted by him with the management of important business. He had ten wives, four of them besides myself being his nieces. I lived with him thirty-five years, and then I was set free by his death. During those years I tried and proved Mormonism to the uttermost. I performed all the duties that my religion required, did all that I was taught to do to bring peace of conscience and win the favor of God. I went through the Endowment House three times; but the more I tried to satisfy my conscience the worse I felt. Now, the testimony I have to give from my own experience is this: Mormonism has not one good principle, not one redeeming feature. No matter how good a man is when he embraces it, if he believes all its doctrines and lets them govern his life, he becomes utterly bad."

This witness would probably have admitted that there are good men and women in the Mormon Church. I know many Mormons who are peaceable, industrious and useful members of the community; who would be pronounced good citizens by ordinary observers. Yet these good people vote every year to sustain an organization that is hostile to the Government under which they live, and think themselves justified in committing perjury to defeat the enforcement of the laws of the United States. More than this, persons who, in ordinary life, act not only like good citizens but like Christians, will justify deeds for which savages might blush, when confronted with the record of crimes committed in obedience to the "counsel" of the Mormon leaders. A woman with whom I was well acquainted, whose early life had been passed in a Christian home, and with whose conduct as a friend and neighbor I could find no fault, said once, when we were speaking of Brassfield's murder, "Those who killed him did just right. The only ones who did wrong were those who allowed the woman and her children to escape. They ought to have been followed up and killed too."

For the information of your readers, who may not be familiar with the circumstances, I will state that Brassfield was a Gentile who married a woman who had renounced polygamy. Soon after the marriage ceremony (which was performed by the Chief Justice of Utah) Brassfield removed his wife and her children to the home he had provided for them. The Mormon authorities caused his arrest on the charge of *kidnapping the children*, and he was shot dead on the street while in the custody of an officer. His wife fled to Camp Douglass with her little children, and it was her escape that made the good woman alluded to so righteously indignant. The Church may have punished the men who permitted this escape, but the courts have never punished the murderer who shot down the offending Gentile in cold blood.

There is a house within less than ten minutes' walk of the room in which I am writing, that was the scene, a few years ago, of a tragedy that will not bear description; and when the wretched victim lay on her deathbed she said to the women who were caring for her: "When I am gone, go to those who have the power to punish my murderer and tell the truth."

But none of these women, who had lived all their lives in fear of the power of the Church, dared to fulfill her request. Long afterward one of them related the facts to a few friends, in whom she had confidence, myself among the number, and an investigation followed, which brought circumstances to light that fully corroborated her story; but in this case, as in many others, it was found impossible to bring the criminal to justice.

When the courts attempt to enforce the laws of the United States, they find a whole community arrayed against them; another proof that all Mormons regard the authority of the Church as superior to that of the Government. Judge Judd, of the First Judicial District, who resigned his position a few months ago, said: "If I had known in advance the real condition of affairs in Utah, I would much sooner have accepted an appointment to the Fiji Islands."

It should be borne in mind, however, that the condition of affairs referred to is one for which the Government is in part responsible. The disloyal attitude of the Mormons was known forty years ago, and the crimes of Mormonism were clearly set forth in Judge Cradlebaugh's speech in the House of Representatives in 1863—a terrible arraignment of the Mormon Church from the standpoint of one who had tried in vain to enforce the laws in Utah, and compel respect for the government he represented. A single quotation from this speech, which is as true to-day as on the day it was uttered, will show in what measure the nation is to be held accountable for evils that might have been eradicated long ago.

"The weak, timid, temporizing, cowardly policy which has ever been pursued toward Utah by the Federal Government has only led to disorganization and anarchy, and to the open violation of the most sacred rights; and has exhibited Utah before the world as the gloomy theater where murder and robbery alternately shift the scene."

With one more quotation, this time from United States Marshal Dotson's letter of resignation, I leave the matter for the consideration of our statesmen.

"Tho willing to serve the Administration from which I received my appointment, I cannot remain an officer of the Government without the power to maintain its dignity."

SALT LAKE CITY.

ENGLISH NOTES.

BY JAMES PAYN.

ONE of the most selfish acts of which man or woman can be guilty is, without doubt, the omission to make a will. The cause of it is, in some cases, superstition. They think that making arrangements for their decease will, in some way, hasten it; that the attention of Death will be attracted by the circumstances, and cause him to say: "Why, I had forgotten this fellow." But, in most cases, this neglect of our duty arises from our indifference to it; because the act does not benefit ourselves, or costs us a few pounds, or even shillings, we omit it. We have not even the poor excuse of the gentleman who would do nothing for posterity, because posterity had done nothing for him. Even if we have no "belongings" of our own, there is not one of us, surely, who has not been benefited, obliged or assisted by somebody not much blessed with this world's goods, and whom it does but take a stroke of our pen to reward with something for which we have no further use, but which may be of the greatest service to him. And yet how many of us decline to take even that trouble? Some of us, it is true, think

of it, but too late. How often does the doctor hear the dying patient murmur his useless wishes to leave this and that person provided for; neither time nor strength is left to him to put them into effect. His wealth goes to some distant, and perhaps unworthy, relative, who does not even thank him for it; for he knows that it was never intended for him. More commonly it is fought for by a crowd of claimants, and carried off eventually by the lawyers. This has just happened to the property of two deceased maiden ladies in Kent. One relative is so distant as to have been awarded only a one-thousandth share, and another a nine hundred and sixtieth. The most successful takes a one hundred and twenty-eighth share. The less fortunate (!) of these suitors claim from a yeoman of the time of the civil war between Charles I and his Parliament, who are cousins of these intestate ladies in the forty-second degree. The famous case of Jarndyce *versus* Jarndyce is nowhere in comparison with this, but the result is, of course, similar; there are more oyster shells for distribution, but the Law gets the oyster.

Everybody used to know how to poke a fire and drive a gig better than his neighbor; to these accomplishments on the part of everybody must now be added how to publish a book. Novelists are told that their system of bringing out a story in three volumes, and afterward in one, as a cheap edition, is a mistake. They don't know their own interests. They should bring it out cheap at first. Publishers are even more rudely dealt with. The attitude of everybody to them reminds one of De Foe's "Short Way with Dissenters." Their behavior is usually attributed to sheer roguery. One of the latest definitions of "The better half" is "the publishers' half on the half-profit system." Tired of reproaching the lawyers (who only shrug their shoulders and wink) everybody has now a kick at Paternoster Row. The last accusation against it, however, does not touch its morals. It is merely suggested that it does not know its own business. Why, shrieks everybody, are not all Browning's works published at a shilling apiece? Who cares about the money question? cries one (that is the money of Mr. Browning's representatives, not everybody's money). Another exclaims, "It would be a gigantic financial success." "Sordello" at a shilling, for instance! But is everybody likely to read "Sordello" even at that price? And if not, how many copies does everybody suppose it would be necessary to sell to pay for its production? Twenty-five, or two hundred and fifty, or two thousand five hundred? Everybody doesn't know this, and the publisher does, which is the secret of the whole matter. If there was any genuine feeling at the bottom of all this volunteer advice to authors and publishers, one might regard it with compassion; but as it is simply the outcome of the desire of notoriety, and a passion for meddling (and muddling) with other people's business, it is merely contemptible.

It is curious that there should always be a delicate reticence with regard to the literary merits of a recently deceased author, which was never exhibited toward him when he was alive, and could be annoyed by what was said of him; even the tender mercies of the wicked (that is of the critics) are cruel. As for the claim of Robert Browning to be buried in Westminstar Abbey, it was only right and proper, that as the matter had been set tled no objections should have been raised to it. In Wilkie Collins's case (tho I have not the least intention of making comparisons) the matter had not been settled, and the objections had were made and held good; but the simple fact is that Browning had hardly a right to a place in our national Walhalla. His heart was in Italy, not in England, and he wrote in a tongue not understanded of the people. It is probable, notwithstanding his undoubted genius and the immense dramatic power of his earlier and shorter poems, that not one person in a thousand, even in London, was acquainted with his works, nor one in a hundred ever heard of him. The affair was organized by persons of culture and of great influence in society (in which he had long been a well-known figure), but it had no national sympathy behind it. Tho the burial of Dickens in the Abbey was a private one, his desire to lie there rested on infinitely broader foundations, and was acknowledged by every English-speaking man. The same may be said, when his time comes, of Tennyson; but of Browning it cannot be said. On the other hand, what seems to be even a more serious objection to the proceeding, namely, the expression of his own wish that he should be buried by his wife, has, I am glad to say, disappeared; to right-thinking persons it did indeed appear little short of an outrage that a wish of that kind should have been disregarded; but the execution of it was, we are told, impossible. The burial-place of Elizabeth Barrett Browning has been closed by the Florentine authorities, and no more interments are permitted in it.

The well-known and harmonious inquiry "Who is Sylvia?" has been superseded of late by the question "Who are Sylvia and Bruna?" That is the title, of course, of the new story by the author of "Alice in Wonderland," but who are they—*i. e.*, the children themselves—and who is the Sub-Warden, and what on earth is intended by the book generally? One critic, we noticed, imagined it to be a Christmas puzzle, and looked forward to a supplementary volume to be published as a key. But Christmas is over and gone, and we are as far from the clearing up of the mystery as ever. Amusement, the author tells us, is not his chief object on the present occasion, he wishes also to inculcate moral lessons; but unhappily, with the exception of a few songs, which are "excellent fooling," there is no amusement in the work at all, and the moral lessons are unreadable. It is very disagreeable to have to write such words regarding the work of a man who has done as much as any human being alive to give us innocent pleasure; but a little natural indignation is excusable in any one who has (with the highest expectations) purchased the book and finds it only a "picture book"; the pictures by Mr. Furness indeed are admirable, and remind one of Mr. Tenniel's deathless illustrations of the same author. But as for the author himself, our advice to him is to cut out the whole story and publish the illustrations only and the songs.

A watch has been constructed upon the face of which, for the useless second dial, has been substituted an "appointment reminder" which, of course, can be set to any time. So far as it goes this is an excellent idea; but *quis custodiet ipsos custodes?* Who is to remind one of "the Reminder"? If one thinks of looking at it, one will also think of one's appointment; and if not, it will be no more satisfaction to find it there when too late than if we had written it on a slip of paper. In one respect it is not so good as a knot in one's pocket-handkerchief, because to that (in this weather) one is always referring. On the other hand, the Reminder will tell you what you want to be reminded of, which the knot often fails to do, and fills you with anxiety and forebodings as to what on earth it was. Moreover if you are punctual to your time, and the other man isn't, your watch (which of course you will take out and show him) will have a greater significance of reproof for him upon the face of it than ever.

It is a great thing in these days of panic about dog bites to know when a dog is mad. It is probable if a man had a tin kettle tied to him, with a mob of boys at his heels throwing stones, and a policeman trying to knock him over the head with his truncheon, that *he* would act eccentrically; but it seems if one knows what a dog has swallowed (besides that bit of one's calf about which one is so solicitous), a scientific diagnosis of his condition can be established. In the case of a poor terrier in whose interior "a cork and a lucifer match were discovered, but no food," the surgeon pronounced it to be "proof positive of rabies." It may be so; but to the ordinary mind, it only seems, at worst, to show that the animal was a sad dog, who both drank and smoked.

Considering that the question of the expediency of muzzling dogs is by no means settled—one of the greatest authorities upon such matters having even stated that it promotes hydrophobia—it is no wonder that those who are on the contrary side and love dogs should resent it exceedingly. Some families have even left town so that their canine pets should not be subjected to this daily indignity. People who "hate dogs," or know nothing about them, cannot imagine what this "friend of man" is to the man who has deserved his friendship, far less how dogs contrive to gain the affections of whole communities—as in the case of a regiment. With sailors this is naturally more unusual, but the Newfoundland on board the "Bellona," who kept the deck throughout the battle of Copenhagen, was an example of it. When the ship was paid off, after the peace of Amiens, the crew had a parting dinner on shore. Victor was placed in the chair and fed with roast beef and plum pudding, and the bill was made out in his name.

Even in the East the English mastiff has earned a reputation. Sir Thomas Roe took three of the dogs to India as a present to the great Mogul; but one of them leaped overboard to attack a shoal of porpoises and was drowned. The others traveled, each in a little coach, to Agra; one of them broke loose and attacked a large elephant, who with the greatest difficulty succeeded in hurling him from his trunk. "This delighted the Mogul, and caused the dogs to come to as extraordinary a fortune as Whittington's cat. Each had a palanquin to take the air in, with two attendants to bear him, and two men to walk on each side and fan the flies off." The great Mogul did not, indeed, feed them with his own hand, but he had a pair of silver tongs made—one concludes pretty long ones—for that purpose.

In spite of the complaints of persons, whose knowledge of the subject is very inferior to their indignation against it, gambling in the present day, tho perhaps more widespread, is not to be compared with the frantic excess to which it was carried by our forefathers; nor was this only in the upper circles of society. In the *Times* for April 17th, 1812, there is an extraordinary example of it. One Croker, a constable, comes on the Hampstead Road upon two men on a wall, the tallest of whom is suddenly tied up and hung to a lamp-post by his companion; before the officer could run up the handkerchief by which the man was suspended gave way and he came to the ground, black in the face. Upon his recovery both men inquire with much indignation why they are interfered with. They had been tossing for money and afterward for their clothes, and they then tossed up which should hang the other. The short man won; but if he had lost would, he said, have submitted to his fate as obediently as the other had done. A bet was a bet, and no one but a scoundrel would think of disputing it. The action of the constable was a gross interference with the liberty of the subject.

I suppose everybody to whom the Scotch dialect is not insurmountable, and who takes any pleasure in studies of human nature, has read "A Window in Thrums." A more unattractive title was never invented. More difficult materials to deal with have been seldom made use of, and never treated with more admirable skill. There is but a thread of story on which to string these pearls of pathos; and yet how delightful a book it is. It is a Scotch "Cranford" in a Sabbath atmosphere. There is humor indeed and plenty of it. The chapter in which Gavin Birse endeavors to persuade Mag Ogilvy to release him from his engagement to her, and depreciates his own merits, like a counsel endeavoring to mitigate damages for his client in a breach of promise case, is inimitable. Hardly less charming is Tammas Haggard's scheme for a Home for Geniuses to be maintained at the expense of the State. But the general tone of the volume is gray and grave. Life indeed is of that hue; but it is not without sunshine (at least among good people), at its close. Where all is done so well it seems ungracious to cavil; but why need this simple village tale have an end so tragical as to comprehend its entire *dramatis personæ*.

The last words of dying heroes have always had a great attraction for those who survive them; it is foolishly imagined that as we get near to the gate of the grave, we can look through the bars and see more of what lies on the other side of it than those who are in health. As a matter of fact, with mind and body weakened by illness, our observations upon no subject are very valuable. What persons *do* in their last moments is, on the other hand, often of great consequence, tho it may not tend to edification. A pauper has just died in the Cork Workhouse, at eighty years of age, who suddenly revealed himself as a person of property. His last occupation, on hearing he was dying, was to tear into atoms a number of one pound notes in order that his relatives should not get the money; an act that seems to smack of malignity and yet is no worse than the having made a will that excludes them from all benefit. Moreover, it is possible he was aware that he was benefiting some very respectable firm of bankers.

LONDON, ENGLAND.

DOGMATIC CONFESSIONALISM VERSUS REVISION.

BY LLEWLLYN J. EVANS, D.D., LL.D.,
PROFESSOR IN LANE THEOLOGICAL SEMINARY.

THE case against Revision of the Westminster Confession has been stated and argued by three of the leading theologians of the Presbyterian Church—by Dr. Shedd, in an article published some time ago in the *New York Evangelist;* by Dr. DeWitt, of Chicago, in the *Presbyterian Review*, who however, it should be noted, has since pronounced in favor of a supplementary declaration; and by Dr. Patton, in the paper read by him before the Presbyterian Social Union of New York, and published in THE INDEPENDENT of December 5th. What has been left unsaid against Revision by this distinguished combination is presumably not worth saying. What they have said is presumably the strongest and the best that can be said in favor of leaving our noble confessional monument untouched. Speaking generically, and with some individual qualifications, their protest may be viewed as the protest of dogma; hence at once its strength and its weakness. A comparative analysis of this protest may have its uses for the discussion.

Such an analysis thoroughly carried out would disclose a set of psychological phenomena in the region of dogmatic confessionalism, which, did space allow, would be a highly interesting and instructive study. A few of these phenomena we shall have occasion to notice as they cross our path; many more we must regretfully pass by.

It is noticeable that the three lines of confessional apologetics under consideration start from a common center. Each of our champions is a worshiper of the centuries, and well-nigh the first utterance of each is a pathetic expression of centuriolatry. Standing under the shadow, not indeed of the Pyramid of Cheops, with "forty centuries looking down" from its summit, but of the Towers of Westminster, with its two and a half centuries looking down upon us, they are transfixed into petrifactions of wonder, love and praise. "Revision is inexpedient," says Dr. Shedd, "because in its existing form, as drawn up by the Westminster Assembly, the Confession has met, and well met, all the needs of the Church for *the past two centuries.* What is there in the condition of the Presbyterian Church to-day that makes *the old Confession of the past two hundred years* inadequate as a doctrinal standard?" "*Its antiquity,*" says Dr. DeWitt, "*and its survival* united, entitle it to remain unamended, except in the face of the clearest necessity for revision." "It is not denied," says Dr. Patton, "that there are men among us who by making free use of the materials already existing in the Confession, are abundantly equal to the task of preparing a more compact, a more logical, and in some respects a more satisfactory confession. But they cannot write *two hundred years* of history into it." This attitude of mind is characteristic and noteworthy. For anything at all parallel to it we must go back to Ancient Egypt. There it reached its

highest and perpetual symbol in the mummy. The worship of fixity, the cult of immobility, the "*As-it-was-in-the-beginning-is-now-and-ever-shall-be*" of the doxology metamorphosed into the "*As-it-was-in-the-beginning-is-now-and-ever-shall-be*" of dogmatism—what is this but the Egyptian type of mind under Western skies? It is the mental condition which originates mummies. Under its touch the Westminster Confession would soon become a mummy of the first class. The Temple of History is to its vision a vast Museum of Mummies, the "survivals" of the centuries, inviolable because old. The old definition of history as "philosophy teaching by example"—teaching that is how to advance, to make improvements, to amend our formulas of thought, our rules and methods of action, is quite at fault. The great lesson of history is rather that improvements are needless. The very fact that things are as they are is sufficient demonstration that things are as they should be. What has survived the past is entitled *ipso facto* to be let alone by the present. What has met the wants of two hundred years should be presumed adequate to the wants of two thousand years. The more centuries and millenniums you can "write into" your mummy, the more admirable will it be as a mummy, and the less need that it should ever be anything but a mummy.

The logic of all this is self-evident. It puts the Westminster Confession beyond the possibility of amendment for all time to come. We have our mummy for good and for all, and there seems to be no way of getting anything else in its place. But why try for anything else? Why change our mummy? Why not be satisfied? It has met all our needs for the past two centuries. True, we have had very little use for it of late, except as "a witness." We have not hawked it about our streets, or carted it through our marketplaces; we have not exposed its beauties from our forums, nor urged its claims in our gates; we have kept it safe and snug in its sarcophagus; we have had our young hierophants make its acquaintance in the secret places of our theological catacombs; on solemn state occasions we have made our salaams to it and blown a trump or two in honor of it; and—in short, it has been a Grand Old Mummy, and what more do we want?

But here we note a curious anomaly, which it is to be feared betrays another peculiarity of a dogmatic confessionalism. While history is so desperately invoked in guarding the sacredness of our confessional mummy, it is by no means to be invoked, it seems, in deciphering its mysteries. For thus speaks Dr. Patton: "Our interpretation of it [the Confession] must conform to the fundamental legal principle that requires us to find our materials for the construction of a document within the four corners of the document. A great deal of most valuable historical research becomes useless so far as the question of confessional interpretation is concerned in the light of this principle." Verily, here is a marvel! Leaving to the scrutiny of the legal fraternity the naïve and sweeping application here made of a "fundamental legal principle," we need not travel beyond the use here made of it. The only use of history, it seems, in respect to a great historic monument is to supply the dates, to give us the number of centuries written into it, or over it! Our mummy is, after all, a mummy only on the outside! It is to be taken as one of ourselves. This contemporary of the Pharaohs must be handled as a contemporary—say of Barnum, or Buffalo Bill. He must be arrayed in modern toggery, made "to wag the tongue of him" in our own to-day vernacular; and what he says must be parsed and analyzed as tho it were an Act of Congress from the home of the setting sun. We must find the secret of our mummy within the four corners of the relic itself, forsooth! And so we are brought to this interesting point. We cannot frame a new creed—so we are oracularly informed—because we cannot write two centuries of history into it; but in reading what the Seventeenth Century Sphinx had to say, we must drop two centuries of history out, and set aside our "most valuable historical research" into the same as so much rubbish, so far as the question of confessional interpretation is concerned. This, sad to say, is to resolve our venerable bicentenarian Sphinx into—say a bachelor of Vassar or Wellesley. You cannot write two hundred years into a new creed, and so your new creed, altho "more compact, more logical, and in some respects more satisfactory" is not to be thought of; but when it comes to the interpretation of your bicentenarian you must read the seventeenth and the eighteenth centuries out of it and read—of course! how can you help it?—the nineteenth century into it!

And yet—will it be believed?—the sense in which we take the Confession is, after all, "the historic sense"! Stress is laid by all our Confessionalists on the fact that at the Re-union the Confession was accepted in "its historical, *i. e.* to say, its Augustinian or Calvinistic sense." Thus it is that dogmatic confessionalism writes history into the Confession, then reads history out of it, and ends by finding history in it!

But we are not through with the mysteries of antirevisional interpretation. The citadel of the polemic against revision is the dependence of the integrity of our system of doctrine on the integrity of the Confession. On the one side much is made of the logical unity and symmetry of the Confession. We are reminded by the eulogies bestowed upon it of the Deacon's

> "wonderful one-hoss shay
> That was built in such a logical way
> It ran a hundred years to a day."

The "logical" excellence of the deacon's masterpiece, it will be remembered, lay in the fact that whereas in chaises generally "there is always *somewhere* a weakest spot" at which "a chaise breaks down, but doesn't wear out," in this "one-hoss shay" there was no weakest spot. This, I need not say, is the logical excellence of the Westminster "masterpiece." It "doesn't wear out," as the centuries attest, and it won't break down.

> "There are traces of age in the one-hoss shay,
> A general flavor of mild decay;
> But nothing local, as one may say."

Hence local restorations are to be avoided as endangering the integrity of the venerable vehicle that has run so long and so well. "There is no end to the process," argued Dr. Shedd. "It is like the letting out of water. The most cursory perusal will show that a revision of the Confession on the one subject of the decrees would amount to an entire recasting of the creeds."

This is one side of the argument. The other side is—not like unto it. According to this side the substance of the Confession is quite independent of its form. Its particular statements, the *ipsissima verba* are altogether secondary, the system of doctrine is the thing! Its peculiar glory after all would seem to be that it holds all the "varieties" and "types" of "historic," or "generic" Calvinism in solution, and every Calvinist is at liberty to find "within the four corners of the document" his own favorite sample. Dr. Shedd, *e. g.*, states three forms of the doctrine of "elect infants"; and, reading a little hypothetical history of the Westminster Assembly into the "four-corner" interpretation of the "document" adds: "Probably each of these opinions had its representatives in the Assembly, and hence the indefinite form of the statement"(!) And again: "The liberty of opinion now conceded by the Confession . . . would be ill exchanged for a stricter statement that would admit of but one meaning"(!) From which it would appear that the special beauty of the unrevised Confession is that its statements are so loose as to admit of several meanings—three at least in one important instance. Dr. Patton also takes pains to enumerate and to describe a number of "varieties" of the Calvinistic system, each of which may find its *point d'appui* in the Confession. See also Dr. DeWitt *passim*.

Now it is certainly interesting to note the wisdom with which our confessional champions chant their solicitude for "liberty of interpretation." It is most encouraging to find that not one of them favors a retrogression to the rigid *ipsissima verba* theory of subscription. Quite the reverse. They are sincerely, almost painfully anxious lest revision should, as Dr. Shedd puts it, "abridge the liberty of interpretation now afforded by the Confession." This is surely a great point gained; and with such assurances as we now have from the dogmatic side of the house the question of "freedom of belief within the limits of the Calvinistic system," and a recognized "area of tolerated divergence from the Confession of Faith," may be regarded as settled. The apparent incongruity between this new-born zeal for liberty and doctrinal divergence, and zeal for logical unity and rigor and chronological persistence and immobility, however much it may puzzle us, does not distress us. It is indeed a curious anomaly that whereas on the one side the generic type is so independent of the *ipsissima verba* that Dr. Patton is able to boil down the whole system of doctrine into half a paragraph of concentrated Calvinism; on the other side, any attempt on the part of the whole Church to recast the phraseology where it has been found misleading or objectionable, or to omit that about which Scripture is silent, is an experiment fraught with disastrous possibilities. We have a secret suspicion down in our inmost souls that the Nemesis of the logical dilemma in which our dogmatic brethren are putting themselves will one day overtake them, and scourge them with Erinnyan fury; but that is their concern, not ours. Meantime we welcome their aid and influence on the side of liberal interpretation and a comprehensive Calvinism.

As for the Jeremiads in which our anti-Revisionists indulge as they contemplate the disastrous possibilities connected with Revision, not much needs to be said. This is not argument, altho our brethren sometimes seem to think that it is. It is simply a state of mind, venting itself in prophecy. Now the fear of bogies is not to be reasoned out of anybody; nor is a prophecy to be overthrown by a syllogism. The only available answer to prophecy for the time being is another prophecy. I venture, therefore, to predict that within three years after Revision is an accomplished fact, happier or more contented Calvinists will nowhere be found than our confessionalist brethren whose horoscope is just now so full of dark omens. Their timidity is not constitutional or personal. It is the accident of their position. Dogmatism is ever sounding the alarm. It lives in a house of cards, and is ever fearful that to shake one will tumble the whole pack. Not seldom the fear is well grounded; but when the tumble takes place, nobody is seriously hurt. Dogmatism crawls out of the ruin and takes up its old program as outlined by Dr. Shedd, "working on the very same old bases, in the very same straight line."

So far perhaps we need not take this temper of mind too seriously. There is something so characteristic and so naïve about it as to be almost amusing. Professor Stowe has somewhere wittily compared the use of a liturgy to the use of a go-cart, which may help the child when he is learning to walk, but which would be an old appendage to a full-grown man walking the streets; and he goes on to poke a little sly fun at those who may be heard constantly and complacently prating about "our excellent go-cart." A confession, to be sure, is not necessarily a go-cart; but the temper of mind which clings to the Confession as it is simply because it has been a useful accompaniment to the early steps of Presbyterianism, and because our progress thus far has been helped by it, is in all essential respects the temper of mind which for a similar reason is always harping on "our excellent go-cart."

But there is a more serious side to the case. Let me emphasize the fact that the opposition to Revision is confessedly the expression of a serene and solid (shall I write it *stolid*?) satisfaction with the present *status quo* of Presbyterianism and Calvinism. Why agitate for anything better than we have? Why strive for any higher or larger success than we have been all along achieving? "All the past successes and victories of Presbyterianism have been accomplished under the old Confession. . . . Is it not better for the Church to work on the very same old bases, in the very same straight line"? Is this, I ask, the spirit which should rule the Church of to-day? Is this the view we should take of its achievements and equipments for work and conquest? Glorious as may be the record of Westminster Presbyterianism for two and a half centuries, of "the theological learning and pulpit eloquence, the spiritual life and practical zeal, the heroic endeavor and consecrated service of that body of Christians in Great Britain and America who have believed in the theology of the Westminster divines," shall we allow it to foster that spiritual complacency, which is the bane alike of Christians and of the Church? Shall we be content that our future should be simply the rehearsal of our past? Was this the spirit of Paul, whom we are so much given to vaunt as our spiritual father? Is this forgetting the things which are behind, and reaching forth unto those things which are before? Is this becoming all things unto all men? Is this going in at every open door? Is this watching for great doors and effectual? Is this redeeming the opportunity, fighting as not beating the air, so that every blow will leave a black eye behind it? Is this building up the Church as the temple of God, as the body of Christ, as the fullness of Him filleth all in all? Is this exulting in God, who always leadeth us in triumph in Christ? If this be Calvinism then what is Paulinism? Nay, is not this rather that nightmare of Calvinism, that dogmatic fatalism, the effort to get rid of which has probably as much to do with the Revision movement as any one cause?

THE REGENERATION OF MISSOURI.

BY H. A. NELSON, D.D.

MIDWAY between the sources and the mouths of the Mississippi, midway also between the shore of the Atlantic Ocean and the summits of the Rocky Mountains, lies Missouri, the oldest of the United States wholly west of that father of rivers. The three great rivers of North America unite their currents on its borders. The Missouri, gathering the waters of the northwest, flows along the western border until it meets the rocky bluff on which Kansas City is building; there, suddenly turning eastward, it flows quite across the State; then, joining the Mississippi, takes its southward direction, and completes the eastern boundary which the Mississippi has defined above the point of junction. Still further south the Ohio flows into the same grand current.

Rain which fell on Southern cotton-fields and water that trickled cold and clear from melting snow in the Rocky Mountains there meet and mingle. Streams in which the school-boys of New York have sought the timid trout and from which the farmers of Pennsylvania have watered their tired oxen and their tame flocks, there meet waters in which the shaggy buffalo of Montana has quenched his thirst. From Minnesota the laughing water runs swiftly down rocky and steep channels to meet that which has come warm and slow, watering on its way the cotton and the corn in Alabama, Tennessee and Kentucky. Thus waters from more than half the area east of the Rocky Mountains mingle where the Ohio pours his yellow flood over against the shore of Missouri.

The State which is so central in our national geopraphy has been signally pivotal in our national history. A dispute which imperiled the national Union was believed, by the statesmen of 1820, to have been safely ended by the famous compromise under which Missouri became a slave State more northern than any other; and the faith of the nation was pledged that no other so northern slave State should ever be formed.

Thirty-five years later that barrier against the northward flow of slavery was swept away at the demand of men who did not foresee that they would thus remove the barrier which equally obstructed the southward flow of liberty. It was as if a canal should be cut across the

plain of Esdraelon, to drain the waters of the Dead Sea into the Mediterranean. Considering the different levels of the two seas and their respective volumes of water, which way will the water flow?

Missouri became a bloody battle-ground of "States dissevered, discordant, belligerent"—that awful sight, which the great Webster refused to look upon, the unavoidable sequence of rupturing the national Union. But Missouri never seceded from the Union, and before the War for the Union was ended, a convention, elected by her loyal people, passed an ordinance of immediate emancipation. Not by the war-power of the President, as in the seceded States; not by the nation's amendment of its own Constitution; but by the voice of her own loyal people, in their convention elected on that issue, it was decreed that the fertile acres of Missouri should not be "trodden into barrenness under the feet of slaves."

The Free-soil idea won its first victory at the polls in August, 1856, in the election of Francis P. Blair, Jr., of St. Louis, to a seat in Congress. At the same time the same idea was represented in the State election for Governor by the candidacy of Thomas H. Benton, who had represented the State in the United States Senate for five consecutive terms. In that election, on that issue, he was defeated.

In November of that year, on the evening preceding the Presidential election, Mr. Benton delivered a speech in Mercantile Library Hall on the issues pending in that election. Having spoken with some severity of Abolitionists, he said:

"By Abolitionists I do not mean those who oppose the extension of slavery into territory where it does not yet exist; I belong to that class myself. On that question I agree with Henry Clay, whom I heard denounce the outrage of extending slavery over free soil in a speech in which he seemed to me to rise to a grander hight of eloquence than on any other occasion on which I ever had the pleasure of listening to him—a speech in which the great thought he uttered seemed to aggrandize his body into colossal proportions."

While the great orator and patriot made such a gallant stand for the defense of all virgin soil from the pollution and degradation of slavery, he, with all intelligent statesmen, held that the national Government, under its Constitution, had no power to abolish slavery in *States* in which it was established.

Mr. Benton solemnly and earnestly entreated his countrymen to vote against the Republican Party, whose candidate for the Presidency was his own son-in-law, the gallant Fremont.

Deprecating the agitation of the subject of slavery as perilous to the Union, Mr. Benton proudly claimed that his own personal influence had secured, in the Constitution of Missouri, so stringent a provision against legislative interference with slavery that it was forever impossible that it should be a subject of political agitation in that State. Not two years later Mr. Benton's dead body lay in state in the hall where he had thus spoken. His monumental statue stands conspicuous in the beautiful Lafayette Park.

In the gloomy winter of 1860–61 he was not there to stand, as doubtless he would have stood, with Blair and Brown and Glover and Gamble, to stem the tide of secession and save his dear Missouri from its dark flood. But there were not wanting then younger statesmen who were true to the lessons of patriotism which their deceased master had taught.

The chief executive officers of the State and the majority of its legislators, probably, were men who held that the citizen's supreme allegiance was due to the State in which he lived, and that of all State institutions the one most carefully to be conserved was slavery. The Legislature, led by the Governor, called a convention, to be elected by the people, probably expecting that it would pass an ordinance of secession. On the contrary the convention which the people elected declared itself in favor of adhesion to the Union.

When overt acts had clearly placed the Governor and Legislature among the active enemies of the Union, the Convention re-assembled, deposed the Governor and Legislature, assumed the supreme control of the State in the name of its people, and appointed Hamilton R. Gamble Provisional Governor, investing him with ample executive power, and virtually decreeing that he should "take care that the republic should receive no damage." He was a man venerable in age, of the highest integrity and of exemplary piety, an elder in the Presbyterian Church. He was a slave-holder, and conscientiously careful of the rights of the class to which he belonged. He was a Missourian and loved his own State as ardently as did Benton or Calhoun. He was an American, and loved his country as stedfastly and comprehensively as did Benton or Clay.

As the tide of civil war ebbed and flowed across Missouri; as the shocks of war "loosened every rivet in the chain of human bondage"; as it became evident that slavery and secession had joined their fortunes indissolubly, such patrtots came to see the necessity of providing for the removal of that institution from their State. They studied and planned to make such provision prudently and seasonably. In the winter of 1862–3 Governor Gamble recommended to the Legislature an enactment providing: (1) that all living slaves should remain such till death; (2) that a date be fixed after which all children of slave mothers should be born free but should remain under the care of the owners of their mothers until they should arrive at mature age; (3) that those owners should be compensated for the diminished value of their slave women on account of their legal incapacity to bear slaves. This was all consistent with the whole doctrine of human chattelhood. A wise and venerable and devout magistrate felt his conscience binding him to be so scrupulously careful of one man's pecuniary interest in the bodies of other men's wives. No allusion was made to the exaltation of Negro womanhood into tho capacity to bear citizens.

On Sabbath, January 31st, 1864, Governor Gamble died, having served his State, his country and his God courageously, conscientiously, faithfully, to the end.

In 1864, the Legislature called a convention to revise the Constitution of the State. Its members were elected at the time of the presidential election. All men who had taken active part in the war against the national Union had been disfranchised; but of the loyal men, in a State which had honored no men more highly than Benton and Gamble, it was hardly to be expected that a majority would cast votes for candidates committed to immediate and unconditional emancipation. Yet such was the fact. Within one year after the death of Governor Gamble, the Convention had been elected, had convened, had deliberated, listening patiently to all arguments offered in opposition, and had enacted an ordinance declaring slavery abolished and forever after forbidden in that State, by a vote of sixty yeas to four nays.

This great deed, of which we have just passed the twenty-fifth anniversary, was accomplished (January 11, 1865) under the same roof under which, less than nine years before, Mr. Benton had declared the political agitation of the subject of slavery forever impossible in Missouri.

During the progress of the discussion in the Convention, on that decisive day, all demonstrations of applause from the crowd of people in the hall outside the bar of the Convention, had been sternly repressed by the president; but when he had announced that vote, an irrepressible shout of joy arose, without and within the bar, and the relaxing muscles of his face and the visible glow upon it showed how heartily Arnold Krehel was in sympathy with the people and their faithful representatives.

Very soon the hall was hushed to sabbatic stillness while, by vote of the Convention, a prayer of thanksgiving to God was appropriately and reverently uttered by the voice of Rev. Dr. Elliott, a venerable Unitarian minister. Then followed silent, fervent, tearful clasping of each other's hands by men and women who had long waited for this great deliverance. A white-haired member of the Convention (George K. Budd), after the vote was taken, came outside the bar to his pastor standing there, and taking his hand, said earnestly, "This is the happiest day of my life, except two—the day I was married and the day I joined the Church."

Hastening from the hall toward my own home, eager to announce the great fact to my family, scarcely able, in my ecstasy of joy, to set down my feet in orderly and sedate fashion upon that *free soil*, rushing into my house, I found my children silently conning their school lessons. Their mother was at a ladies' prayer-meeting. Loud tones and noisy demonstrations soon made the whole manse ring again. These unwonted sounds soon brought from the kitchen to the family-room the genial, sympathetic daughter of Erin, who had been faithfully busy there. Suddenly seeing the large, ruddy face of Hannah glad, without knowing what it all might be, at whatever was making others so glad, I loudly reiterated the tidings which I had shouted to my children, exclaiming:

"Hannah! this is a free State! There is no more slavery!"

"Good!" responded the eager Hannah; "clear 'em all out—ivery one o' them."

Hannah had given crisp and clear utterance to a sentiment which had played no insignificant part among the earthly forces which had been divinely overruled and directed to the great result which had now been achieved. Eight years before, an acting governor of Missouri had said to a Northern man, journeying with him on a Missouri river steamer: "We do not want you Northerners to meddle with our institutions; but we know very well that this peculiar institution is one that we need to get rid of. It don't pay. I can hire a Dutchman, for moderate wages, to do as much work as I can get out of a Nigger that I own and feed. Then, if the Dutchman dies, 'tis his loss, but if the Nigger dies, 'tis my loss."

Not so coarsely sordid as this, yet hardly less selfish, was much of the political free-soilism of which the significant motto was—"*Missouri for white men.*" But, while mercantile and even mercenary considerations gave volume and momentum to the movement, a less noisy, but more pervasive, more patient and more potent force, was the ethical conviction that slavery is wrong and the solemn persuasion that Jehovah of hosts had heard the cry of an enslaved people and had come down to avenge and deliver them.

Not all the members of that historic Convention were Christians; but we hazard little in presuming that the least devout of them all felt the appropriateness of acknowledging God, that day, in audible thanksgiving.

More than forty years ago it was said—I believe it was said truly—"When the last slave shall leap from his broken fetters, and toss his free arms from their shattered manacles, his exulting shout will be: 'The truth—the truth as it is in Jesus—hath made me free.'"

Can you recall some sultry summer-time when, for many weary days, the air has had no drop of moisture and no breath of coolness; when the corn-leaves curl in the fierce sun; when the dust lies deep on the paths, and the grass grows brown in the pastures; when, at the sultry noon-tide, not a leaf has leave to stir, and a dull weight, as of all the incumbent air, burdens the weary brain? At such a time, have you been startled by sudden gusts of wind, and seen dark vapor gather under the sky—gather so swiftly that soon the whole heaven is buried deep in blackness? Have you seen that dense blackness pierced and rent by vivid lightnings, while all the air and the ground and hearts of bravest men are shaken by mighty thunder amid incessant roar of wind and rain? Have you stood at your window and watched out such a storm? When the stillness came again, and the light, did not you gaze up into the clear, deep blue, full of thankful wonder that so soon, upon the face of heaven, such a smile could replace such an awful frown? Did you not throw open your window, and lean out to gaze on the freshened landscape, to smell the new fragrance, to regale yourself with the glad songs pouring from amid wet branches, and to feel the invigoration of the regenerated air?

So changed was all the scene, and all the air, and all the life in Missouri, when that tempest of civil war had spent its thunder, and its retreating and dissolving blackness was illumined by the blessed rainbow of liberty.

All that winter, the ringing of bells, the booming of guns, the clang of anvils, the crowing of cocks, the mirthful shouts of children—all sounds of industry and sounds of play—to our excited imaginations easily shaped themselves into the glad refrain: "*Free Missouri! Missouri free!*"

That sound went forth over all the land, those words to the utmost verge of the continent. Free labor heard it; youthful vigor heard it; intelligent enterprise heard it; Christian zeal heard it. From all the wide realm whence those confluent waters perpetually flow, silent and potent as they, are flowing streams of commercial, social and spiritual power, meeting and mingling, blending and energizing on the land which those waters lave. It is "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines; a land wherein thou shalt eat bread without scarceness; a land whose stones are iron, and out of whose hills thou mayest dig" precious ores. The wealth of those mines, the fertility of those prairies, the opportunities of that central and commanding position, the direction and momentum of that current of history—all are prophetic of a noble future.

May Missouri never become what she has sometimes been absurdly called "*a border State*," but be evermore grandly central in this indissoluble Union, whose hundreds of millions of free and happy people shall send up to God their harmonious praises for the good land which he hath given us.

PHILADELPHIA, PENN.

DOES LABOR BRUTALIZE?

BY PROF. W. G. SUMNER.

THOSE who live a hundred years from now will doubtless see strange results from a period in which men discuss their own position on earth not by facts but by ideals. To start from an ideal of what one thinks, judging by his own tastes, that a man of moral "elevation" ought to be, in order to find out what must he true in regard to man's position on earth, and what laws we ought to pass, is a mode of proceeding which may easily be popular, but is silly beyond any folly which human philosophy has ever perpetrated. It is evident from the simplest observation that *men are always under compulsion to do the best they can under the circumstances so as to attain as nearly as possible to the ends they choose.* The whole philosophy of existence, and the entire wisdom of policy, either in individual or common action, is bounded by the terms of this proposition. Therefore the field of study and effort is in the understanding and modification of the circumstances, and in the intelligent choice of the ends. The field of speculation which embraces imaginary conditions is a field of folly.

A man who works twelve hours a day may do it because he likes it, or because he hopes by it to accomplish something which he thinks will bring to him an adequate reward; but most probably he does it because he does not know how else to meet the demands which are made on him, as he admits, legitimately, or with an authority which he cannot repel. I once heard the question put to one of the most learned scholars of this century, whether he liked to work all the time. He answered: "What difference does it make whether I like it or not. I can never finish what I have to do any way." No serf ever worked as persistently, enthusiastically and restlessly as that man did. It is time to stop this insulting talk about labor as if nobody labored but a hod-carrier or a bricklayer. The hardest worked classes in the community are those who are their own bosses.

Therefore I distinctly include the latter in what I have to say about labor.

It is one of the pet phrases of modern times that labor is dignified or has dignity. It is a good, safe phrase, because it sounds well, and the people for whose consumption it is provided cannot tell whether it makes any difference whether labor has dignity or not, or what would happen if it was not dignified. In truth, dignity is just what labor does not possess; for it always forces a man into strained postures, ungraceful motions, dirt, perspiration, disorder of dress and manner. It is leisure which has dignity. Moreover, if any man, no matter who he might be, was without dinner, he would undoubtedly pocket his dignity and go to work to get one.

Just how the current phrase took this form I do not know; but, altho it is somewhat ludicrous when strictly analyzed, it has a history behind it which makes it anything but ludicrous. It is only in the most recent times, and then only in limited circles, that the notion has been rejected that labor is degrading. The intention of the phrase that labor is noble, or is dignified, was to contradict that traditional opinion or sentiment. In the classical states the sentiment was universal and undisputed, that manual labor in itself, and any labor when prosecuted for pay, was degrading. Personal services which involved touching the person of another were also regarded as especially demeaning to him who performed them. If bread and butter were obtained in return for social functions performed, it must be disguised in some form of honorarium; it would dishonor a man to take wages. The only honorable forms of effort were fighting, ruling and ecclesiastical functions. This is the militant theory of the comparative worth of social functions. It proceeds logically and properly from the standpoint of fighting men as the predominant and most important class in the community.

We have to thank the commanding influence of classicalism in our modern education for the strength which this tradition still has in the modern world. It has less weight in the United States than anywhere else in the world; but it must be borne in mind that the United States are the first human society of any importance in which other notions have ever prevailed or have ever been generally professed. An American will be sure to be astonished, on the continent of Europe, by the scruples and mannerisms with which professional men surround the acceptance of the remuneration which they are quite as eager to get as any Yankee. It looks as if they were ashamed of their livelihood, or felt themselves lowered by taking what they have fairly earned. It is not worth while to seek such evidence of the remnants of the same sentiment as one could find among ourselves.

The feudal period produced a new and still more intense development of the same sentiment in a somewhat changed form. All the industrial forms of livelihood were regarded as servile in comparison with the functions of the fighting classes and their ecclesiastical allies. The learned class were on the line between, unless they sought ecclesiastical rank, or, later, as legists, made themselves independently necessary.

It is only very slowly that the notions of an industrial and commercial civilization have fought their way during the last five hundred years against the militant notions. The latter have had, and still largely retain, the aroma of aristocracy. Therefore, they are affected by many who do not understand them. The dictum that labor is noble, or dignified, has been a watchword of industrialism in its struggle to assert itself against militancy; but the industrial classes, as fast as they have attained wealth, have deserted industrialism to seek alliance with aristocracy, or to adopt the modes of life which the militant tradition marks as more honorable.

The revolt against the notion that some forms of useful service to society are in themselves more worthy than others is, therefore, as yet by no means complete. The so-called labor movement is full of evidence that the old notions still prevail in the manual labor classes; that those classes do not themselves heartily believe in the dignity of labor; that they are not proud of their own social functions; that they have been imbued by their leaders, not with honorable self-respect and a spirit of determination to vindicate their own worth in the social body, but only with enough vague aspiration to produce an irritated sense of inferiority. The socialistic movement bears strongest evidence to the strength of the old traditions. The assertions of fact from which it starts, in respect to the position, relations, rights and wrongs of classes, are all obtained by applying the feudal traditions to the existing situation. The socialists by no means urge that the hod-carrier and the statesman in existing society shall be regarded as performing functions each in its way useful to society, and both equally honorable if performed with equal fidelity. That is the bourgeois and capitalistic doctrine. The socialists assume that the two are not now equally worthy in popular esteem or social weight, or, consequently, in industrial fact, and they assert that the existing order must be changed so as to make them equal, not in worth, but in the personal enjoyment which can be won from the social functions, and in the ideals of humanity which can be attained through them.

I have before me an article produced by this discussion, but belonging, not to the socialist or semi-socialist but to the sentimental school, in which it is affirmed that manual or operative labor is brutalizing. This is in direct contradiction with the doctrine that labor is ennobling, which is what the sentimentalists have been telling us for a century. The contrast which the writer has in mind is between manual or factory labor and labor with a larger intellectual element in it. He seeks to establish his contention by describing the long factory hours, the close confinement, the irksome constraint, etc.

What, then, shall we infer? Is the sweet doctrine that labor is dignified and ennobling all wrong? Were the ancients right? Is labor for pay always degrading, and does it become worse and worse as we go down the grades from those occupations which have the most brain work and least manual work to those which have the most manual work and least brain work? The issue is clear and it is not difficult. It would do great good to solve it completely; for it would clear up our ideas on many topics which are at present in confusion.

I maintain that labor has no moral quality at all. Every function in social work which is useful to society is just as meritorious in every way as any other; each being suitable and an object of choice to the person who performs it. The moral quality depends on the way in which it is performed. The social estimate and the personal worth which should be ascribed to social functions depends on the way in which the man we have in mind does his duty. It is not capable of generalization, and there is no reason for generalizing it.

The educational value of different social functions is equal, and the degree of human perfection which can be got out of them is equal. It develops a man in all moral excellence, and in all that vague "elevation" which plays such a prominent part in social speculation just as much to be a good and faithful hod-carrier as to be a good and faithful statesman.

Labor does not brutalize. The distinction between manual and other labor in this respect is invalid. The people who are accustomed to factory work are not conscious of the hardships which a literary man may easily imagine that they must feel in it, any more than other men are conscious of hardship in the confinement of the editorial sanctum or the laboratory. It is only in literature or in the semi-loafer class that we find people actually reflecting, and moralizing, and complaining, about whether the way in which they get their living is irksome. It is overwork which is brutalizing, and it is immaterial whether it is manual or intellectual work; but, as I said at the beginning, it is rarely that a man who is really overworked is in a position to say freely whether he will submit to it and be brutalized or not. Probably that is the reason why so few of that class pay any attention to the discussion, or ever make any complaint.

YALE UNIVERSITY.

THE PASSION OF CHRIST IN GETHSEMANE.

BY SAMUEL T. SPEAR, D.D.

JESUS, when leaving the "upper room" in Jerusalem—where, on the night preceding his crucifixion, he had kept the Passover, and spent several hours in conversation with his disciples—went at once to the place which in Christian literature is known as the "Garden of Gethsemane," situated on the western side of the Mount of Olives, and reached by a comparatively short walk from Jerusalem. A strange scene in his earthly life is presented by Matthew, Mark and Luke, as occurring immediately after his entrance into this garden. Matthew, with whom Mark concurs in most of the particulars, describes the scene as follows:

"Then cometh Jesus with them [the disciples] unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again, for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me." (Matt. xxvi, 36-46 and Mark xiv, 32-42.

The statement given by Luke is as follows:

"And he came out, and went, as he was wont, to the Mount of Olives; and his disciples followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done. And there appeared an angel unto him from Heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation." (Luke xxii, 39-46.)

Such is the record of Christ's Passion in the Garden of Gethsemane. In regard to this record the following observations are submitted:

1. The Passion was one of intense agony. This is clearly shown by the record. "Agony" is the term used by Luke to describe the mental condition of Jesus at the time. The agony was not occasioned by any bodily infliction, but by some cause or causes that operated directly upon his soul. He thus characterized it when he said to his disciples: "My soul is exceeding sorrowful, even unto death." Matthew says that he was "sorrowful and very heavy," and Mark says that he was "sore amazed and very heavy." He asked the three disciples whom he took with him, when he separated from the others, to "watch" with him, virtually expressing his conscious need of their sympathy. Luke tells us that the "sweat" which poured out of his body, as the consequence and sign of mental suffering, "was as it were great drops of blood falling down to the ground." His humanity was so oppressed and depressed by his soul-anguish, that an angel was deputed from Heaven to strengthen him. His action, in going from and to his disciples at three different times, was that of a person in great agitation and distress.

Such is the picture, in plain and simple language, and without any effort at intensity in the use of terms, in which the Passion of Jesus is set before our thoughts. The picture is not a psychological solution of this Passion, but an artless statement of facts. Moreover, the spectacle is not that of Peter repenting of his denials, or that of Judas filled with remorse for his betrayal of "innocent blood," but that of the pure, the holy, the heavenly-minded Jesus of Nazareth who had always pleased God the Father, and who then pleased him, who never did a wrongful act and never had any consciousness of sin, who had shed light and love on every path he trod, who had poured the comfort of hope into every ear that would receive it; but who, at this moment, was, for some reason, stricken with a wo within that, to his humanity, was agonizing and crushing. This is the extraordinary spectacle that we see in the history. It was the design of God that the world should see it, and that generation after generation should, to the end of time, read the plaintive story of Jesus in Gethsemane. The scenes of that night are immortal in the memory of man.

2. This Passion must be regarded as an experience of Jesus on the *anthropic* or human side of his nature, just as he "wept" tears of sympathy at the grave of Lazarus. (John xi, 35.) Facts relating simply to his human nature are abundantly affirmed of him all through his earthly history; and so, on this peculiar occasion, the suffering felt by him was that of a real human mind, and the cause thereof acted upon such a mind. It is not supposable that Jesus, considered in his nature as divine, could, in any proper sense of the term, suffer the anguish which the history here assigns to him. Whatever may be the mystery involved in the idea of his suffering as a man apart from his divine nature, that mystery must be left unexplained, since it belongs to the great mystery of the divine incarnation in Jesus of Nazareth. The mystery, however, is no greater than that of his temptation by the Devil, or than that of his increasing in wisdom and knowledge, or than that of any other fact relating simply to his humanity. This mystery confronts us whenever, and wherever, we look at the two-fold nature of Jesus.

3. This Passion is in impressive contrast with the antecedent life of Jesus, and with his whole demeanor in the "upper room" in Jerusalem, where he spoke of his approaching death, and also uttered those precious words of comfort and consolation found in the fourteenth, fifteenth and sixteenth chapters of the Gospel of John. No such scene exists anywhere in his prior history. It is true that, when speaking in the temple on Tuesday of his last Passover week, he said: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name." (John xii, 27, 28.) It is also true that he was "troubled in spirit," when in the "upper room" he was about to expose Judas as his betrayer. (John xiii, 21.) And yet, on neither of these occasions, do we find the parallel of the scene in Gethsemane.

4. This Passion was comparatively short in duration, and sudden alike in its coming and departure. Jesus had no sooner entered the Garden of Gethsemane than this fearful anguish came upon him; and while he was speaking to his disciples just at its close, Judas appeared with the soldiers, and then all the signs of this agony at once disappeared. The betrayal of Jesus, followed by his arrest, immediately occurred. Peter instantly drew his sword, and smote the servant of the high priest, and Jesus promptly said to him: "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how, then, shall the Scriptures be fulfilled, that thus it must be?" (John xviii, 11, and Matt. xxvi, 53, 54.) Jesus, according to the showing of the record, suddenly passed from composure into anguish, and, after a brief period, as suddenly from anguish into composure.

5. This transition is not, in either of its forms, explicable by referring it to a corresponding change of *outward* circumstances. When the anguish came Jesus was simply in the Garden of Gethsemane, and not in the "upper room" in Jerusalem; but as yet no hand of violence had been laid upon him, and no enemy was actually in sight, and there was nothing in the *outward* situation, as compared with that of the "upper room," to produce such an effect upon his mind. He then saw no more of what was before him than he had previously seen, and several times predicted. So, also, when the anguish was ended, there was nothing in the *outward* state of the facts to lead to that result. Mere outward circumstances clearly furnish no explanation of the sudden transition from calmness and composure to distress, and from that distress to resumed calmness and composure.

6. The prayer of Jesus, thrice repeated, at different times, with "strong crying and tears," was, in reference to its direct object, that what he calls "this cup" might pass from him. As an exegetical question, there can be no reasonable doubt that he referred to the cup of his sufferings and death on the cross, which he saw to be immediately impending, and of which he then, for some reason, had a vivid, appalling, and overwhelming vision. His human nature, for the moment, shuddered and shrank under that terrible apprehension, and was moved to its profoundest depths. This is the natural construction of the prayer, considered in the language used, and in the circumstances in which it was used.

It is worthy of note that very soon afterward, when Peter had smitten the servant of the high priest with a sword, and was told to put up the sword into its sheath, Jesus said: "The cup which my Father hath given me, shall I not drink it?" (John xviii, 11.) The term *cup*, as here used, undoubtedly referred to the cup of suffering on the cross which he was about to experience; and the term, when used in his prayer, must have had the same reference. The difference in the two uses of this term is that Jesus, when speaking to Peter, did not pray for the removal of this cup, as he had just before done, but rather accepted it as a cup which he was prepared to drink, and which should not be removed from him. The peculiar agony which called forth the prayer, was then ended.

It is said, in the Epistle to the Hebrews, that Jesus, on this occasion, prayed "unto him [God] that was able to save him *from death*." (Heb. v, 7.) The implication from this language is that the cup from which he then desired to be saved, was the fearful cup of suffering and death on the cross. This filled him with anguish; and he was at the time so impressed with the scene before him, that he "offered up prayers and supplications with strong crying and tears" to the only being who could "save him from death." The direct object of the prayer is strongly suggested by this language in reference to it.

7. The moral and spiritual exhibit of Jesus, when in the intensity of his anguish he prayed that "this cup" might pass from him, was one of complete and unreserved submission to the will of God the Father. "Nevertheless, not as I will, but as thou wilt" are the words with which he qualified the prayer. He did not pray against the divine will, and did not ask that "this cup" might pass from him, except in consistency with that will, and did not seek escape from the impending crucifixion. His agony, while, so to speak, forcing a prayer for relief from his lips, did not make that prayer one of resistance to the divine appointment in respect to him, and did not displace or overcome his piety toward God.

The pure and perfect character of Jesus, considered as a *man*, never shone more brightly than when, in the Garden of Gethsemane, he "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death," and at the same time said: "Not my will, but thine be done." (Luke xxii, 42.) This exhibition of character was that of a man, and, like the anguish itself, was related to Jesus on the *anthropic* or human side of his nature. It is hence an example supplied under human conditions, and, as such, the purest and the best ever given in this world. Sufferers, no matter in what age, from what cause, or to what extent, can do no better than to imitate the spirit of Jesus on this occasion. To contend with God for any reason, or in any condition, is alike useless and wicked.

It is said, in the reference made to this prayer in the Epistle to the Hebrews, that Jesus "was heard in that he feared." (Heb. v, 7.) The Revised Version of the New Testament better renders the original Greek by saying that he was "heard for his godly fear." The idea conveyed is that he was heard on account of his reverence and piety toward God. The cup indeed was not removed from him, and he did not ask that it should be, except in accordance with the divine will; and yet he was heard in an effective and sufficient sense. An angel was deputed from Heaven to strengthen his sinking humanity. The agony came to an end, Jesus speedily resumed his usual calmness and serenity of mind; and altho the cross was still before him, he discontinued the prayer, and soon said to Peter: "The cup which my Father hath given me, shall I not drink it?" (John xviii, 11.) God helped him, and he triumphed over the depression and agony of that awful moment in his experience.

8. There is, however, an element of *mystery* in this Passion, relating to the *inner* experience of Jesus, which cannot fail to attract the attention of every thoughtful reader of the narrative. Why, it may be asked without irreverence, should Jesus, at that particular period, and not before, and not afterward, have thought and felt and prayed as he did in view of his approaching death, when he had long been conversant with the event, when he had come to Jerusalem fully expecting there to die by crucifixion, yea, when he himself was a *voluntary* actor in passively submitting to that death, and when he knew the glorious sequel that would arise therefrom in his own resurrection and exaltation, and in the salvation of millions redeemed by his blood? What occurred in his inner life at that particular time, and what, during the period of his agony and prayer, acted upon his soul, and then ceased to act when the agony was ended? Why was Jesus thus "sore amazed" and "sorrowful, even unto death," especially when many of his followers, whose fortitude and patience were certainly not superior to his, have gone to the stake and the cross with no such apparent anguish of spirit, and no such prayer on their lips?

It is easier to ask than to answer these questions, especially if the answer be one of analytic explanation. We cannot, with our thoughts, directly penetrate into the inner consciousness of Jesus, and thus see the contents thereof as he felt them. We cannot so explore his experience as to trace it to the proximate cause or causes thereof. We cannot, by comparison with the experience of others, open a passage to the inmost secrets of his soul as he knew and felt them at the time of his consternation and agony. Reading the description, and expounding the language, we can give to the words used their natural import; and beyond this we cannot go with any certainty of knowledge. It has been suggested that Jesus was then specially assailed by the powerful temptations of the Devil, and also suggested that for the time being the joyous communion of his soul with God the Father was in some way suspended, so that the light of God's countenance for the moment ceased to shine upon him. These suggestions, considered as explanations, are simply speculative conjectures, without the slightest authority in the Scripture record of this Passion. The record itself does not contain the remotest hint of either idea, and hence furnishes no basis for affirming the truth of either.

And yet, reasoning from the knowledge of Jesus, and from his pure and perfect character, we must come to the general conclusion that there was *something* in his experience at the time, whether we can tell precisely what it was or not—something that acted upon him and within him, and that was peculiar to the time and to him—which, in his consciousness, and in the immediate prospect of death on the cross, created the Passion of Gethsemane, gave to it overwhelming intensity and power, and led to the "strong crying and tears" of that bitter and awful hour. The record confronts us with the outward signs of such a fact. We are not, in thinking of this Passion in the person who felt it, to forget that the sufferer was then and there the sinless and *theanthropic* Jesus, whom it was the pleasure of God to make a sin-offering for others, that they "might be made the righteousness of God in him," and who, according to the teaching in the Epistle to the Hebrews, learned "obedience by the things which he suffered," and who, being thus "made perfect," also "became the author of eternal salvation unto all them that obey him." (II Cor. v, 21, and Heb. v, 8, 9.) The Jesus who was "in an agony," and who prayed in Gethsemane, is the Jesus who soon afterward died on the cross. This Jesus, even in his human nature, is not to be confounded with merely a good man contemplating his own death, whether under ordinary or extraordinary circumstances. He is not to be placed in the category simply of a martyr. The shades of mystery that overhang his Passion, and exclude from human thought a perfect vision of its contents, in no way affect the record that reports it, and should involve meditation in no embarrassment. It is enough to read the record, and, as we read it, to see the suffering Jesus as there presented. The great design of the record is to preserve the memory of a *fact* in the life of Christ, rather than excite human speculation.

9. The Passion of Gethsemane, while standing by itself as historically a distinct fact, and while in the Scripture reference to it overshadowed by the greater Passion of Calvary and the cross, is not really an isolated event, but rather the commencement of a series of events rapidly following one another, and in the person of Jesus connected together, until the whole series finally comes to a climax in his death. We have this Passion first in the order of time, then the betrayal and arrest of Jesus, then his appearance before Annas and afterward before Caiaphas, then his formal condemnation by the Jewish Sanhedrim, then his trial before Pilate, then the sentence of death by Pilate, then the march to Calvary, and then the actual crucifixion. All these facts are grouped together in the story of his death; and while the death itself is the one fact which the Bible emphasizes, when referring to Christ as a sin-atoning Saviour, still, in the sacrifice which he thus made of himself, this entire group of facts is connected with him in making the sacrifice, and constitutes its circumstantial history as given in the Bible. The Bible tells the whole story of that death, and that, too, with unusual minuteness of detail.

And, in order properly to apprehend the *real* death which Christ suffered, as it is described in the Bible, and just as the facts were to him, when he laid down his own life for this guilty race, we need to read the whole story, beginning with Gethsemane and ending with his last words on Calvary. The whole story gives us a continuous Passion, changing in its specific features, yet a scene of successive stages in which Jesus is presented to the eye of thought as a sufferer. Calvary is not alone, and Gethsemane is not alone. Both are in the historic picture, and both relate to the suffering Christ. One overshadows the other, and yet neither has any parallel in his antecedent life, and neither displaces or excludes the other. Jesus passed from the one to the other, and was a sufferer in both. Mysteries attend both, and yet these mysteries do not conceal the one great fact of suffering. For some reason—now no matter what—"it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. ii, 10.) And, whether we look at Jesus in Gethsemane or on Calvary, we see him fulfilling the demands of this reason. He died the death that was appointed; and in dying that death, and in all the circumstances thereof, he was made "perfect through sufferings." Gethsemane opens the scene, and Calvary closes it.

One of the most tender, touching and plaintive hymns ever written or sung is that of Tappan, founded on the Gospel record in regard to Gethsemane, and with great vividness setting forth the leading features of that record:

"'Tis midnight; and on Olive's brow
The star is dimmed that lately shone:
'Tis midnight; and in the garden now,
The suffering Saviour prays alone

"'Tis midnight; and from all removed,
Immanuel wrestles lone with fears:
E'en the disciple that he loved
Heeds not his Master's grief and tears.

"'Tis midnight; and for others' guilt
The Man of Sorrows weeps in blood;
Yet he that hath in anguish knelt
Is not forsaken by his God.

"'Tis midnight; and from ether-plains
Is borne the song that angels know
Unheard by mortals are the strains
That sweetly soothe the Saviour's wo."

BROOKLYN, N. Y.

OUR WASHINGTON LETTER.

BY KATE FOOTE.

THE sort of winter that has visited the Atlantic slope this year has puzzled the vegetation as far South as Washington very much. Below Mason and Dixon's line shrubbery is used to mild weather, with sudden flurries of cold, reverting again to a lasting mildness; but as far North as this, winter is a regular thing. The buds pack themselves tight and "lie low"; they wait for better weather as much as storm-bound ships in a harbor. This winter has been even more irregular than last winter—then it was cold enough to keep the trees within bounds until April this year; the pliant jessamine that banks one side of the Capitol grounds was a sheet of small yellow blossoms at Christmas-time, and two weeks after that, early in January, a white *Forsythia splendens* was full of blossoms and had a crowd of bees humming around it. The soft maples flourished their early red buds a month ago, and have not made up their minds what to do next, and climbing roses have flirted out their first tender branches of leaves; now there is a standstill, and it is interesting to see the big trees and the slender roses trying to make up their minds what to do next. They are like well-trained people; they have certain well-bred, well-advised ways for doing things which have become fixed habits, and it is hard to change. I have found myself looking with a sort of sympathy at a long line of maples in the Navy Yard which have had their red blossoms on their boughs a great deal longer than they ever had before, and yet it is now too cold to drop them and push the buds forward. A great wine-glass stemmed elm in the grounds of the Botanical Gardens is in a similar predicament. For two weeks his boughs have been softened and colored with the small reddish-brown blossoms peculiar to his species, and now he does not know what to do next. When the wind blows him, he has the effect of a person scratching his head, because he does not know what the best thing would be for him. One feels as if the gardener ought to have hung an almanac on his boughs when the New Year came in, and, calling his attention to it, should have remarked: "Don't do anything rash until the days marked April are here." Peach trees have usually been the most simple-minded and incredulous of any of the vegetable families, but this year they have been outdone by such solemn-minded and thoughtful members as the maples and elms.

Decorous dullness has prevailed at the northern end of the Capitol most of the season in contrast with the fight that raged in the House of Representatives. The Senate has given itself those flights of fancy, the Blair Education Bill and Mr. Butler's bill to send the African flying back to his native shores; and it did not confirm some important appointments for a long time—putting

them off on one pretext or another. The resources of a legislative body in this respect are great, if they do not try to prevent a quorum like the House of Representatives. Why the Senate did not confirm Mr. Morgan, the Indian Commissioner, why it did not confirm Captain Folger as chief of the Ordnance Bureau, are questions that were asked about town every day for two months. Mr. Morgan has shown a disposition to make an even-handed dealing with the Indian school appropriations, which does not please the Catholics, who, under the previous Administration, had more than their share; they like that arrangement, and have done their best to defeat Mr. Morgan's confirmation, and succeeded in postponing it day after day, but he is now happily confirmed.

Captain Folger has a name that recalls Nantucket, that right little, tight little island, which had such a stanch, strong, sea-faring community in the days when we had a merchant service on the sea. Perhaps the time will come again when we shall have trade under our own flag, and a navy. We have got so far in the last respect that we have ventured to send a squadron of new ships to cruise about the coasts of Europe, which the officers are proud to be aboard of, and they felt it an honor to be put aboard of—there was some envy felt by those who did not go of those who went. The Navy Yard on Capitol Hill has been turned from its earlier uses into an ordnance yard, and makes big guns. There is a ship-house still standing on the edge of the Eastern Branch, as one of the arms of the Potomac is called, where the "Minnesota" and the "Omaha," large, fine ships in their day, were built; but in the rest of the yard new shops have been put up or old ones altered over, and two or three hundred men file in every day and go to work on guns for the new cruisers. They are able to turn out from forty to sixty guns a year, according to the size. The large guns take more time, and, if they are ordered, fewer can be made than those of six and eight inch caliber. Down by the wharf is a place where there are still mounted many of the best kinds of guns that we had during our war. It is interesting to see them, and then, going into the shops, see how the style has changed with the improvements of twenty years. The heavy Dahlgren and Parrott guns that fired the James projectiles at Sumter and Pulaski are short, thick, chunky fellows, and the pointed shot they fired seems fat and short. Look at them, and then go into the shops and see the guns the men are at work on now. If you are in luck you may see them putting a jacket on one of the twenty-feet steel guns. The jacket is a napkin-ring of steel, two or three feet long, sent by a firm that has contracted with the Government to make and send a certain number of the best sort of steel. They come into the shops on a special car, drawn by a small but very trim and saucy looking locomotive engine built for the purpose. The jackets lie in rows around the floor, and are picked up as they are needed, heated, not to a red heat, for that would ruin their temper, but to a black heat, which expands them, a hundredth of an inch or a thousandth of an inch, as the case may be; then a great crane sweeps up overhead, scoops up the one which is to be put on, and in a gently giant way, directed by half a dozen men, swings the jacket up to the long steel muzzle of the gun, and pushes it down over the barrel where, lest it should in cooling contract away from the ring that was there before, a stream of cold water is immediately turned on at the juncture, and it cools there first. Then the work of finishing begins. A big twenty foot gun has as much fuss made over his toilet as if he were a fine lady, and as if he went to balls instead of wars; and he looks slender and genteel by the side of the guns of twenty years ago.

The cannons are of different caliber, from six inches to twelve; and the machinery is now going up for a gun sixteen inches across the muzzle. They are to be made in the same general way as the smaller guns, of exquisitely tempered steel, with a jacket and three chase hoops one alongside of the other at the breach of the gun. The work takes a small army of men who come swarming into the yard every morning, and are under the general supervision of Captain Folger, who has gone to work with the idea that a government yard is to be conducted on the business principles that govern a private business. The Captain himself is a rather slight, young-looking man, of the sandy blonde type, with a face and manner that with a knowledge of his character make one think of Shakespeare's line, "Best men are molded out of faults." Under him the workmen are kept up to their hours and their work as they would be if they were in the Bethlehem Company that sends them forgings. They say of him that he observed a workman talking to some visitors who were going through the shops—it is strictly forbidden, and placards are put up requesting visitors not to speak to the men—Captain Folger noted the man, who spent some time talking, and later told the master workman to discharge him, who replied: "Oh, you don't want to send off that man; he was talking to a deputation from the House of Representatives; they was down here seeing the shops and he talked to 'em."

"I do want to discharge him, and you too," said the Captain; and the thing was done. Rules were made to be obeyed in the shops without regard to political deputations. Another time he called up one of the men whose business it is to give the guns a last inspection, so that they shall be perfect when they leave the hands of the maker. One of them had been found with a scratch on it. Captain Folger looked at the man, and said, "You should have reported that; it was your business." The man could say nothing; it was the truth, and he offered no extenuation of his failure, but stood expecting dismissal, altho the scratch was only a technical fault and did not impair the use of the gun.

"I excuse it this time," said the Captain; "but if it happens again, out you go."

This is the sort of man that the Administration wishes to have put at the head of the Bureau of Ordnance, and the Senate hesitated over him while they listened to the clamor of the Knights of Labor, who think they must take up a man's cause, when he is dismissed for incompetence, and make a political thing out of it, forgetting that they should make a distinction where injustice has been shown, and where simple justice has been meted out.

The yard is under the command of Captain Meade, who lives with his family near the one gate that gives entrance to the inside of the inclosure, in a pleasant old-fashioned house, built in 1805. To the west of the gate is a row of comfortable, plainly built houses, such as Uncle Sam thinks he can afford the officers who support the honor of his flag. Here live, with their families, the doctor, the paymaster, and other officers who have charge of some part of the work in the shops. They make a very pleasant little colony inside the walls, with the city only a little way off, and accessible by horse-cars. Sailors have seen much of the outside world, and put that upon an education at the Naval Academy, and a man is almost bound to be interesting. He tells you of a journey to Shiraz, in the heart of Persia, made while his vessel was lying in some of the ports, or he speaks of China and Japan as one does of New York or Boston. Or, if he takes you round the shops, as I had the luck to be taken by Lieutenant Badger, a son of Commodore Badger, he describes the details there with a brightness and interest that the ordinary mind not educated at Annapolis can comprehend at once, while it can also be made to feel a little pride that at last we are to have a navy; that all our miles of sea-coast and our great cities are not to be left to a few torpedoes and to forts that modern guns would reduce to dust in half an hour.

One of the domestic charms of navy yard life I have forgotten to mention. A bell struck once in half an hour gives the time, and the guard whose business it is to do it, expects at night to hear the sentries at their different posts cry out: "All's well." So that at any hour of the night, if you are awake, you can know the time, and also have the comforting assurance that neither thief nor fire is near. It makes one wish that Secretary Tracy lived here. The awful misfortune which has laid a gloom upon society here might not have happened.

It is something like living in the country, with the advantages of a city close at hand. People leave their front doors open with a calmness which is not recklessness, because thieves cannot easily get inside the walls; and after a certain hour in the evening none but officers can go in or out of the gate without a pass. Half-way down the walk that leads from the gate is a long, low building, with fan-lights over the doors, the windows arched and the sides of rough concrete stained a light yellow. It looks as if it had been built by some one who had lived in Spain, and it fascinates the eyes at once. It is impossible in going by not to ask eagerly when it was built, and who is so lucky as to live there. One expects to hear that it dates back to the Armada, that fortunate and valorous seamen live there dating from 1620, and that if you look into the windows you will see them sitting round, a little ghostly but still visible to the believer's eye. It cools and colors one's enthusiasm to be told that it was built in 1840, and that it is used—well, as a good housekeeper uses her attic—to keep her rag-bags and old clothes in. You look in at the windows and see the sort of rag-bag a navy yard has—anchor chains, ropes, bits of rigging of all sorts and piles of lumber—and you ask yourself how can Americans reverence anything when they cannot have objects old enough to respect. In the Museum, however, there is a bronze gun captured by us in the Mexican War which had belonged to Cortez in the days when he captured the City of Mexico. It is, oddly enough, a sample of evolution; modern guns are vastly like it, with improvements. There is, also, a section of the rudder part of the "Kearsarge," with the rebel shell lying in a great rift of the wood. Had that shell exploded, as it did not, the story of the "Kearsarge" and the "Alabama" might have been a different one in the pages of history.

In consequence of the deaths in the families of Secretary Blaine and Secretary Tracy, all invitations in official circles have been recalled. The Army and Navy reception at the White House, the reception to have been given by Vice-President and Mrs. Morton, the Wednesday receptions at the houses of the different Secretaries, have been given up. Nothing more of a social nature will take place until after Lent.

A MARRIAGE has been arranged between Mlle. Valentine Eiffel, daughter of the constructor of the famous tower, and M. Piccioni, a Corsican gentleman, who is a clerk in the Foreign Office. Mlle. Eiffel is in her nineteenth year, and might have been frequently seen on the platforms of the tower during the summer, when she helped her sister, Mme. Salles, in doing the honors of the lofty eminence named after her parent, on the occasion of princely or other notable visitors ascending the monument.

Fine Arts.

"THE COMPLETE ETCHED WORK OF FRANCIS SEYMOUR HADEN."

BY SUSAN HAYES WARD.

HAD that charming and accomplished lady but lived in our day, she whose epitaph was made up of her artistic successes and her relationship to "my Lady ——, and of such is the kingdom of heaven," there would have been added to her paintings in water color the further item that she "etched upon linen" for the Woman's Exchange. Etching until very lately has been merely pen-and-ink work to a large class of our countrywomen who have had no idea that the word implied the biting into a metal by an acid. That there was a revival of the art of etching here and in England, and that a knowledge and love of the art spread with great rapidity all through the English-speaking world was largely due to the works of Mr. Francis Seymour Haden and to the writings of Mr. Philip Gilbert Hamerton. Now a "woman etcher" means Mrs. M. Nimmo Moran, for instance, and is no longer mistaken for the girl who draws with a pen elaborate monograms upon pillow-cases or dainty designs upon fine linen doylies.

Mr. Haden's etching covers a period of forty years, during which time he has been well known as an enthsiastic and discriminating collector. Last spring his private collection of modern etchings was sold to Herman Wunderlich & Co., who have now begun to give the public an opportunity to enjoy its treasures. This collection comprises, besides the unique set of Mr. Haden's own works, a choice collection of etchings by Messrs. Whistler, Miryon, and rare proofs by nearly a hundred artists of note. Naturally, Mr. Haden's own work comes first before the public, and the Wunderlich Gallery is now hung with etchings, dry points, drawings, studies for etchings, etc., from the master's hand, besides a few portraits of the artist by himself and others. Mr. Haden's work as an etcher began in 1843, tho his earliest work is of slight importance. As a London surgeon, Mr. Haden became absorbed in his profession, and for fourteen years he produced nothing in the way of etching. He had pursued the study of the art, however, in the work of the old masters of the needle, and in the modern French revival of etching. His eye had been in training, and he had been gaining that knowledge and skill which is the foundation of good etching. Let his own words define what that foundation is:

"What, then, is the amount and kind of previous knowledge and skill required by the etcher? It is an innate artistic spirit without which all the study in the world is useless. It is the cultivation of this spirit, not arduously but lovingly. It is the knowledge that is acquired by a life of devotion to what is true and beautiful—by the daily and hourly habit of weighing and comparing what we see in Nature, and thinking of how it should be represented in art. It is the habit of constant observation of great things and small, and the experience that springs from it. It is taste, which a celebrated painter once said, but not truly, is rarer than genius. The skill that grows out of these habits is the skill required by the etcher. It is the skill of the analyst and the synthesist, the skill to combine and the skill to separate; to compound and to simplify; to detach plane from plane; to fuse detail into mass; to subordinate definition to space, distance, light and air. Finally, it is the acumen to perceive the near relationship that expression bears to form, and the skill to draw them—not separately—but together."

This was what the city surgeon had been acquiring in the fourteen years during which he made no use of his etcher's needle. The story of his blossoming into sudden fame as an artist reads almost like a romance. Having overtaxed his strength in his professional work he was laid aside for a long period of rest; and, like other great-minded men, he sought for recreation, not in idleness but in some other form of occupation. The etchings which won his fame were the product of this period of relaxation from professional toil, and were made for his own gratification with no thought of their publication. He had the artistic gift by nature, and he already owned a fine collection of etchings. His knowledge of Rembrandt, the prince of etchers, was so intimate that his expounder, Mr. Hamerton, says that on any given occasion Mr. Haden could almost divine the treatment Rembrandt would have adopted. He had also been stimulated to this work by the influence of Mr. Whistler. Six years later, in 1864, a portfolio of his "*Etudes à l'Eau-forte*" was published, containing, besides half-a-dozen smaller ones, twenty-five etchings mounted on boards, with an introduction and catalog by M. Burty, all in French, as no one supposed that English taste was so cultivated as to make the works sell in England. But, thanks to their merit, and the appreciation of certain critics such as Mr. Hamerton, the works became immediately popular, and the fame of the amateur artist was assured. All this is an old story to etchers and connoisseurs of etchings. They know which are the specially praised etchings; that Mr. Hamerton considers "Shere Mill Pond," with the exception of one plate, "The Bouvier," by Claude, the best landscape etching in the world; that "Thames Fishermen" shows his first positive proof of power and impassioned expression; and that the sky of "Out of Study Window" could have been equaled by no etchers in England save Mr. Whistler or Mr. Chattock; that "Early Morning in Richmond Park" with its Shakspearean legend "The lark at heaven's gate sings" is full of poetry and the freshness of the new day; that the whole sky flames with the light of the "Sunset on the Thames"; that "The Breaking up of the Agamemnon" is both virile and purposeful; that his *magnum opus*, "Calais Pier," is a superb translation of Turner's color into black and white; that "Egham" is one of Mr. Palgrave's favorites; that like Rembrandt and Claude, Haden has greatness of style; "that he is a master of foliage; that he has drawn some trees magnificently both as to wood and leaves; and that there is no better stem or branch drawing in all contemporary art."

There is much more that they would know and deem noteworthy about this exhibition which would not interest the

general reader for whom these lines are written. The gallery has been hung in the interest of the connoisseurs. The middle space is occupied not by those etchings that are best artistically, for the pleasure of the amateur, but by such as are entered in Mr. Haden's catalog as "First state," "Trial proof A.," "First state on Japan paper," "Trial proof undescribed," "Trial proof A., only two impressions known," "Trial proof A., unique," "First state on verger paper," "First state, vellum," "Trial proof A., before signature," "Trial proof A., unpublished plate."

The Burty Catalog was followed, in 1877, by one published by Messrs. J. Hogarth and Sons, whose list of Mr. Haden's etchings up to date, nearly perfect, included 135 works. A descriptive catalog by Sir Wm. Richard Drake, F.S.A., 1880, mentions about 180 works. The Haden Catalog, published by Herman Wunderlich & Co., chronologically arranged, of course, contains 200 works. The collection includes nearly 600 impressions and drawings, of which all but about 150 are hung on the walls of the Gallery.

This closes the artistic career of the master. From time to time he has laid down his needle, but has been tempted to resume it; now his favorite needle has been given to Mr. Keppel, and the collection of his own works has passed from his possession. He took up the needle again in 1870, at Mr. Hamerton's request, and "The Breaking up of the Agamemnon" was the result, the most successful etching, so far as profits are concerned, that has ever been published, bringing in to the artist, in its first state, more than $12,000, which sum went to aid his hospital for incurables. Mr. Haden has thus made his diversions in art support large medical charities in addition to the costly hobby of proof collecting. Of this particular work he wrote:

"*My dear Mr. Hamerton:* Yesterday in the belief that I had lost the power of working on copper in the open air and with a load on my conscience as to a request of yours that I would furnish an etching for the 'Portfolio,' I went out and made, or rather tried to make, a free-handed drawing (on the plate *sous entendre*) of the hull of the "Agamemnon," now breaking up opposite Deptford. That drawing I take the liberty to offer you. From its size and the space it occupies on the plate, it is scarcely capable of pictorial treatment, and you are to be good enough to regard it as a conscientious effort only to lay down on copper without mechanical aid the lines, curves and proportions proper to a ship-of-the-line of the old class. I do not mind confessing to you that, simple as it looks, I never undertook a more perplexing job. I had thought of making the sun set behind the old hulk and the distant cupola of Greenwich, and of using the sinking luminary as typical of the departing glories of both. . . .

"I hope you are well, and that your labors do not try you. For me, I am old, blind and unhandy. The faculties (*i.e.*, the mechanical ones) no longer obey the will.

"Yours, F. SEYMOUR HADEN."

Nine years later he intended to cease etching with "Greenwich," No. 184 of the catalog; but sixteen more plates are recorded, No. 200, the last of the series, being portraits of Sarah and Ann Haden. Mr. Haden's later experiments have been in mezzotint, and tho they are of minor importance they are still interesting, and they detract not at all from his early fame.

In looking at this collection which ought, for the benefit of students, to be preserved intact, one is impressed with the reflection, *quoad* art, that he who truly has the "great style," can do what he wills. Provided he first knows the rules of art, the traditional and conventional way of doing things, if he be great enough, he may set them aside indifferently, and work for his purpose (for he is never without purpose), in his own way. But with strongest force of all comes the practical reflection that whatever a man's profession, if he be great enough to be possessed with the glorious and divine enthusiasm for work (divine by the word of the master who said: "My Father worketh hitherto and I work"), then even his recreation becomes of importance to the world. One hour of his playtime is richer in results than the whole petty lifetime of some purposeless man who, professing to make a business of what is the other's relaxation, always considers toil a curse and works only as he is driven by necessity.

Science.

THE Lick Observatory publishes its report of the observations of the total solar eclipse of January 1st, 1889, with a full discussion of the various phenomena. In the main, Professor Holden's conclusions are merely a re-affirmation of results previously arrived at, but in some respects they are new. He points out, for instance, the important fact that the photographs which were obtained an instant before and after the beginning and end of totality, prove absolutely the solar character of the corona and dispose of the "diffraction" theory, since they exhibit the coronal rays and details precisely as they appeared during totality, tho, of course, to some extent dimmed and fogged by the light of the portion of the sun's limb still uneclipsed. Mr. Keeler's observations of the re-appearance of the solar spectrum at the close of the totality was a very remarkable one, in the fact that altho the slit of his spectroscope was radial (instead of tangential to the sun's limb as usual) the spectrum just before the sun's limb re-appeared was filled with bright lines *that crossed the whole width of the spectrum* This may mean either of two things—that the solar atmosphere is much deeper than other observations would lead us to suppose, or else (and this is Mr. Keeler's own opinion) that the reflection and diffusion of light in our own atmosphere is more considerable than generally assumed. The behavior of the 1,474 line of the corona indicates this also, making it quite clear that the apparent length of a spectrum line reckoned at right angles to the sun's limb cannot be taken as the measure of the depth of the envelop of gas which gives rise to it. The polar rays of the corona, thin and sharply defined, and quite in contrast with the structureless glare of the *general* corona as it may be called, are also made objects of interesting speculation. If they were absolutely straight we might think them purely optical; but their curvature is such as to suggest most strongly that their form and direction is determined by the lines of the sun's magnetic field of force, like the auroral streamers on the earth.

....Prof. I. C. Russell discusses the sub-aerial decay of rocks and the origin of the red color of certain formations in a late Bulletin of the U. S. Geological Survey. All rocks holding feldspar become soft through the removal of the potash, while the iron, being insoluble, increases in amount and imparts its red color to the residue. A similar red clay results from the decomposition of limestone. The Clinton iron ore loses its lime above the level of drainage, and is much richer in iron where affected by the atmosphere. The *terra rosa* of Europe and the *latevite* of India are other examples. A warm, moist climate is most conducive to the disintegration of rocks, as in the cold Kerguelen and Croset Islands in the southern Indian Ocean, decay is hardly perceptible; while in the tropical Samoan and Bermuda islands the soil is deep and red. The author believes the red Triassic sandstones of New England and New Jersey have resulted largely from sub-aerial decay in primeval times, while the coloring matter is the ferric oxide which has accumulated from the decay of the older rocks. This is not to be necessarily regarded as evidence of scant vegetation, nor has it been derived from the iron of the trap rocks, nor is it the effect of the heat of the melted dikes coming in contact with the sandstones.

School and College.

THE faculty of the Catholic University, in Washington, have decided to hold the first of the examinations for degrees at the close of Lent. The examination will be for the degree of Bachelor of Sacred Theology. A number of students who have secured the baccalaureate elsewhere, and who desire the additional honor of taking it at the Catholic University, will participate in the examination. The program determined upon for the future is to have this examination about one month after the opening each year, the questions having been sent to the several seminaries in the United States near the close of the previous scholastic year. Two years' study at the University and a satisfactory examination in the whole province of the sacred sciences, will be required to secure the degree known as the licentiate. At least an elementary knowledge of the Scriptural languages will be required as a prerequisite to taking either of these degrees. For the Doctorate the faculty have not yet determined upon the full requirements; but it is said that four years at the University will be demanded, besides the public defense of the thesis, or book prepared by the applicant.

....Russia is divided into ten large school departments. At the head of each department stands a Curator, who has associated with him an Academic Council, consisting generally of two retired professors, three military officers, and a police official, appointed generally for political purposes. They have virtually absolute control in determining the text-books to be used, the conferring of degrees and diplomas, the discipline of teachers, etc., etc. All moneys for school purposes pass through their hands. The Academic Council is also the official Examining Board for foreign teachers who desire to secure positions at Russian schools. In the higher education of Russia there are no fewer than nine grades or ranks of teachers, each with its own rights and duties and outward insignia of office. In one particular Russia makes excellent provisions for her teachers in the higher schools. After a service of twenty-five years they can retire with full pay as a pension.

....The Board of Trustees of Princeton University have elected Mr. Woodrow Wilson, a graduate of Princeton class of '79, to the chair of Political Economy and Jurisprudence, to fill the vacancy caused by the death of Prof. Alexander Johnston. Mr. Wilson, after graduation, pursued graduate courses here and abroad, and is at present Professor of Political Economy at Wesleyan University. The chair was a very important one to fill, but the election was unanimous. Professor Wilson will not enter upon his duties until next September.

....An article by Dr. H. D. Jenkins, in *The Interior*, states that there are 333 colleges under religious control in this country, with 38,355 students in the college department. The number of secular and State institutions is 55, with 10,834 students. He computes that it costs $300 a year to educate a lad in a State institution, and only $90 in a Church institution. The Methodist Episcopal Church leads in the number of colleges, having sixty-one; Baptists and Roman Catholics have each forty-seven; Presbyterians forty; and Congregationalists twenty-six.

Personalities.

IN a late address in Berlin, Minister Phelps thus spoke of the Empress Augusta's patient pursuit of duty:

"I think the last public function of the Empress Augusta was the reception she gave me on Saturday afternoon before the new year. I saw at a glance that the task was beyond her strength, and that she had assumed it because it was a sovereign's duty. And as a sovereign she discharged it, waiving nothing in imperial state or in womanly courtesy because she was ill and the reception was private. During the interview her mind triumphed over matter, and my impression grew every moment stronger that it was a woman of the widest intelligence and sympathy with whom I spoke. One thing especially struck me, that every topic seemed to lead her unconsciously to the same subject—a love for peace, which appeared to strangely occupy and fill her mind. Did the Empress speak of America's material growth, after dwelling on its details she would say: 'With such resources as that you will never need to go to war.' Did she speak of its moral enterprises and aspirations, she would say: 'When they live with such lofty aims they must surely love peace.' She spoke of France and the Exhibition, and said: 'I was so interested in it because I believe that there is nothing like an international exhibition to foster peace.' And this word she used so frequently that I suspected the Empress may have detected a gleam of merriment in my face, when suddenly, with a half-pettish tone that was very winning, she exclaimed: 'Ah, I see you think I talk a great deal of peace, but I feel it all. Think what I know of war.' And then she murmured something so low that I could only catch the words 'father and son.' She dismissed me with an earnest injunction that I would make it my task to promote the friendship between her country and ours, saying, 'And you will not forget that I have the peace of the world at heart.' A day or two afterward, my mind still full of the earnest, pleading tones in which she had spoken, I met in print an account of an interview which Bayard Taylor had with the Empress Augusta in 1878. It seemed that the Empress had been forced by the illness of the Emperor to take his place in the interview, and to my delight, I found that she had expressed to Mr. Taylor, twelve years before, not as her own sentiments, but as words from her husband, almost identical wishes. The duty her husband taught her she was following to the end, the duty of brotherly love and kindness, the things that made for peace. The Empress said to the Countess von Hacke: 'I have only one wish, and that is that people will say of me after I am dead: "She was a good woman."' She has her wish. When the purple standard dropped on the palace roof, the faithful watchers in the street wept, not for the Empress, but for a good woman. The wires told her death in every capital, and the echo that came back was of universal sorrow, not for the consort of a Prince, a King and an Emperor, but for a good woman who was dead."

....Chester Smith Lyman, Professor of Astronomy and Physics in the Sheffield School, Yale University, died at his home in New Haven lately in the full possession of his mental faculties to the end. For more than two years he has been suffering from the effects of paralysis and prevented from performing the duties of his professorship. He was graduated in the Yale class of 1837, and entering the ministry was settled over the First Church, New Britain, Conn. Failing health turned his attention to the mission field, but, after various struggles with adverse fortune, he landed at San Francisco in the summer of 1847 on the advance wave of the gold excitement. He was one of the first to visit the scene of Suter's discovery, and gave the scientific world the first notice they had of it in a letter to Silliman's *Journal of Science*. In 1850 he returned to New Haven where he devoted himself to the scientific study and the revision of Webster's Dictionary, which was then going on. In 1857 he was appointed in the Sheffield, Professor of Industrial Mechanics and Physics. In 1870 his chair was changed to that of astronomy and physics. He held many honorary positions, and was a frequent contributor to the scientifi journals. He was the first to observe the planet Venus as a delicate luminous ring when seen near inferior conjunction with the sun. He bore his part with his associates among the foremost in making the Sheffield School what it is, was a model citizen, a warm friend, a Christian gentleman, and an enterprising and trusted officer of the Center Church, to which he belonged.

Pebbles.

A MAIDEN speech—"Ask Papa."—*Worcester Gazette.*

....In base ball, as in cookery, the best batter takes the cake.—*Puck.*

....The meter is no indicator of the amount of gas in a poem.—*Boston Herald.*

....A young lady's letter will reach its destination even if it is miss-directed.—*Rome Sentinel.*

....A man can hardly be expected to foot a bill without a little kicking about it.—*Baltimore American.*

....The House of Representatives has indulged in what will be known in history as the great quorumpus.—*Boston Herald.*

... It is said that it takes three generations to make a gentleman. The recipe fails when the third generation is a girl.—*Binghamton Leader.*

...."But why do you call your dog Thirteen?" "Don't you see he's lame?" "Yes, but what has that to do with it?" "Why, he puts down three and carries one, doesn't he?"—*Munsey's Weekly.*

....*Mr. Partington:* "I see that it takes Nelly Bly seventy-five days to run through the world." *Mrs. Partington:* "Poor thing! She must have gotten hold of one of Pulitzer's Sunday editions."—*Epoch.*

....*Teacher:* "What part of speech is 'but'?" *Michael:* "But is a conjunction." "Correct. Now give me an example of its use." "See the goat but the boy. But connects the goat and the boy."—*Harper's Bazar.*

....*Woman* (to tramp): "Want something to eat, eh? Well, here's some cold hash." *Tramp:* "But I haven't got anything to eat it with." *Woman:* "Just keep on a little further, and you'll find a fork in the road."—*Exchange.*

....Two small sisters, whose ages are respectively five and seven, were overheard gravely disscussing the pronunciation of a certain disputed word. One maiden insisted on her way, and proudly quoted as authority "Webster *on* the bridge." Maiden number two turned upon her sister with utmost compassion and scorn in her voice as she exclaimed: "*On* the bridge! Hm! It's Webster *under* the bridge."—*Harper's Magazine.*

....*Doctor Squills:* "There is nothing serious, sir; your wife has merely bit a little skin off the end of her tongue." *Mr. Henpeck:* "End of her tongue, Great Scott! I didn't know there was any end to it."—*County Capital.*

Mama Mr. preserves one day,
"I 8 'em," her little boy said.
"Why, Peter, said Mama, "what 4?"
And then she St. Peter to bed.—*Puck.*

Sanitary.

RECENT EPIDEMIC OF INFLUENZA.

It is seldom that a disease has so occupied the attention of all the known world as the recent outbreak of influenza. The tens of thousands that have sickened therefrom have most of them not been so sick but that they have been able to relate their symptoms with that graphic enthusiasm with which most people are fond of describing diseases from which they have recovered.

Those who have not been sick have generally expected to be, and so have been interested listeners. The press, ever ready to deal with that which interests the public, has been on the alert to extend the news and so to relate it as often to supply by fiction what was lacking in fact. As usual the New York press has succeeded the best. That was a marvelous feat by which one New York City paper described the so called wonderful discoveries of two German doctors, interviewed Pasteur and furnished a broadside of facts and fancies, as interesting to those who could read it professionally, as anything from the pen of Mark Twain. One could almost see reporters, with microscopes, leaning over the imaginary animalculæ nodding their heads to the little bishops and shaking their sides as heartily as one can in reading "Gulliver's Travels" or the real journeys of Jules Verne. What if reporters cannot tell the difference between an animal and a vegetable! Even savans have made such blunders.

The description of another journal of a visit to a New York laboratory is equally remarkable, if not so extended. "The reporter saw white, globular and transparent animacules moving about in most peculiar ways, some throwing themselves about with graceful and rapid swing, others dangling with a grave, solemn-looking motion." This is accompanied by the reporter's drawings ranging through every form from that of a tadpole to a sprouted turnip. No. 1 we are told "has a youthful, lively swing, and a very graceful proboscis, altho at birth it only resembled a double peanut." We cannot describe the rest of the menagerie!

The fact is, that the disease, intensely interesting as it is, has thus far furnished us very little, if anything, that is new as to it. A comparison of its symptoms and course, with the graphic description of Dr. Farr, Dr. Peacock and others, in 1847, shows that then it had very much the same history.

Professor Gairdner, of Glasgow, who studied the epidemic of 1847 and lectured upon that of 1857, says that now, as then, "the disease is essentially a fever and not a catarrh."

Dr. W. Squire, of London, writing of the present epidemic, and having seen the former, speaks of it as quite the same, but less severe. He says: "In all records, influenza is noted to appear under two forms, marked by the severity of nervous symptoms in one and of the catarrhal in the other." He insists upon the identity of the two forms of the disease. So marked has been the difference of symptoms in the various forms in the present epidemic that many physicians in Paris, and some elsewhere, have claimed two different diseases as concurrent, calling the one "la grippe," and the other "dengue." Dengue is a sub-tropical disease, known in the southern part of the United States as "break-bone fever," and has many symptoms in common with many cases of influenza. It generally, however, has an eruption. We think that the description of a recent epidemic of dengue at Symrna, by an expert medical committee, as well as that given by Dr. Thomas, of Savannah, in the "Transactions of the American Public Health Association," distinctly shows the difference.

The question of the infectivity of influenza is not more definitely settled than in former epidemics. We have before us high authorities in various countries, who speak of it as infective, non-infective, slightly infective, and unknown.

It has been less regular in its advance than usual. One medical journal tells us that it came to New York by a letter sent by a lady from Berlin, the lady receiving it being attacked the next day; and another that it is not infectious, but is a miasm. The suddenness of the attack, the varieties in climate and condition, and various other circumstances, make it a great puzzle with those who love to tell what they know rather than what they guess.

Its relation to the weather has not seemed so marked as in some other epidemics of it. Thus, in London in 1847, there were some very remarkable climatic conditions, such as fogs and strange solar appearances. While at present the weather, especially in the United States, has been warmer than usual, there have been no very marked and prevalent conditions.

As to the cause of the disease, the members of the medical profession and those having charge of biological laboratories, are studying it with the greatest activity and zeal. Of course, abundant varieties of micro-organisms are found, as they are in every condition of life, both of health and disease.

The germ enthusiasts, of course, begin with the expectation of finding some particular microbe, by which is meant some minute form of vegetative life. We shall have various discoveries announced, but since those as to other diseases, which have been announced by the hundreds, are generally proved fallacious, we must, at present, take any such only as working hypotheses.

Professor Hirsch does not believe in its spread by contagion, and rejects the theory of a *contagium vivum*. He believes, however, that it is dependent upon some uniform and specific cause.

We are in connection with it to remember that, in some points, it resembles hay fever, which is probably owing to irritating pollen or some special forms of unvitalized dust.

A recent medical writer thinks it owing to earthquakes. (See London *Lancet*, Jan. 11th, 1890.) He writes thus:

> "It must not be forgotten that many unusual earthquakes have occurred during the past year in Eastern Europe. Why should not this troublesome complaint have been produced by injurious emanations from the earth? Mild at first, it gets worse as it goes on, apparently gathering up other morbific elements on its way. It reminds me of the results of certain earthquakes in New Zealand some thirty years ago, after which much sickness of a new and depressing nature broke out, especially in the Valley of the Hutt in the Provinces of Wellington. There is no more difficulty in admitting an atmospheric pollution traveling across the Atlantic to New York than that the red sunsets all round the world were lately caused by the dust of a Java volcano."

Whatever its cause, it is subsiding, and it has no relation to cholera, as has been intimated by some romancer.

Music.

The third concert of the Boston Symphony Orchestra afforded an unalloyed treat, as do all the entertainments that this remarkable band—Mr. Arthur Nikisch, the new conductor, continuing the work carried to so distinguished a point of perfection by Mr. Gericke. The four numbers on the program were the familiar Haydn Symphony in G Major (Breitkopf and Härtel No. 13), which shines out as an undimmed jewel under such fine conditions of performance; Liszt's A Major Pianoforte Concerto; Grieg's "Peer Gynt" suite; and a strong and richly instrumental concert piece, of a suitably romantic and descriptive nature, entitled "Romeo and Juliet, an Overture-Fantasia," by Peter Tschaikowsky, who just at present has a good deal to say (something too much in fact) in New York orchestral concerts. The soloist was Mr. Rafael Joseffy, who was in his best mood and appeared to his best advantage, not less so during his superb performance of the Liszt concerto as in the exquisitely expressive playing of a Chopin nocturne in courtesy to an encore. Mr. Joseffy not only "holds his own" with admirable success, season in and season out, notwithstanding the advent of one deservedly distinguished performer after another from across the seas, but he manifestly holds his spell upon New York audiences with an undiminished potency that does honor both to him and them. He seems to have come to America to stay in more senses than one, and his welcome seems perennial.

The operatic week brought forward Wagner's "Valkyr," and repeated "The Dusk of the Gods" and "Lohengrin." The services of Mr. Perotti in both the first and last opera were each night conscientiously bestowed, especially as regarded his undertaking the rôle of *Siegmund*. In that character Mr. Perotti last season made a much better figure, speaking in strict metaphor, than there was the slightest expectation of his doing. But to sing and act *Siegmund* well once in a couple of years or so is as much as can reasonably and judiciously be asked of Mr. Perotti, toward whom we feel much as we do toward the sun, loving dearly to cheer our hearts with his bright beams now and then, but just not caring to look too long at him at one time. *Siegmund* o' Wednesday and *Lohengrin* o' Friday is a trifle too long. In the "Valkyr," between his laboring all the evening at the oar and catching naught and Miss Sophie Wiessner's deeply depressing *Sieglinde*, Wagner's noble work (perhaps there is none in the Nibelungen series quite so beautiful) would have had a lugubrious evening of it if it had not been for Mme. Lehmann and Mr. Reichmann. The latter gave to *Wotan* a dramatic force new to American audiences (with all honor to Mr. Fischer's singing of it), and in the last act Mme. Lehmann showed that splendid magnetism, vocal and histrionic, that makes her appear in certain passages of the music-dramas of Wagner the very great artist veritably inspired. A word of praise is due Mr. Conrad Behrens, who has an excellent idea of *Hunding*, and sings the part thoroughly well. The announcements are now duly made for the performance, at the Metropolitan, of all Wagner's operas and music-dramas, except "Parsifal," in consecutive order, beginning February 26th (next Wednesday night) and ending March 19th. Whether the few evenings not required for this special series (to which all the remainder of the season is practically to be devoted), will permit the production of Verdi's "Otello," which has been in, at least, preparation, is not yet stated. The service of this season, in the way of introducing new works to the Metropolitan's patrons, especially when the encouragements of the prospectus to that end are remembered, have amounted to surprisingly little—indeed to almost nothing. The announcement is made that "Norma" will be sung next Thursday evening, at a special benefit performance for Mme. Lehmann, who can be expected to revive the rôle of Bellini's Druid priestess in a fashion that this generation are not likely to see surpassed in tragic power.

Mr. Henry E. Krehbiel's second musical lecture, "Wagner and his Art Work," was listened to with pleasure and instruction by a large audience in Steinway Hall on Wednesday. Mr. Krehbiel, laying stress on Wagner as a reformer in his field of work, spoke briefly of successive points of resemblance between Wagner's ideas and methods, as to the lyric drama, and those of some of his early predecessors, especially Gluck; also emphasizing the composer's attributes as the national musician of Germany and in many qualities as a national type of man. Mr. Anton Seidl illustrated the lecture at the pianoforte with rare taste and skill. The next day Dr. F. L. Ritter ended his course of lectures in Chickering Hall, taking up "The Hymn Tune" for particular analysis, with the aid of a small but well-chosen chorus choir.

....*The Musical Courier*, of this city, which, by the way, is a journal practically alone in meriting consideration for editorial ability and its comprehensive influence among the many so-called musical newspapers of the country, draws a text and a sermon, in a recent issue, out of the late flurry in Berlin in which the medical powers that be there refused to recognize vague and untrustworthy American "diplomas," on the frank ground that they had too many doubts about the sources of them and the amount of knowledge they stood for. *The Musical Courier* truly suggests that American diplomas from this or that "musical college" or "conservatory"—save the mark!—are often as utterly insignificant in what they stand for as are any raw or quack doctor's documents. It says:

> "It is a fact—and we are grieved to mention it, but it must be told—that many of the heads of the musical departments of our music schools could not pass an examination that would entitle them to enter most of the German music schools. There are men in this country, in this town, who have the power to confer degrees, happily now made so ridiculous through the efforts of this paper, that no self-respecting person will accept one. But the bare possibility of such power and influence as can be gained by such means is enough to make it dangerous, and the exercise of the power makes the blood of every true musician boil with shame and indignation.
>
> "The Berlin plan seems a good one. Ignore such graduates as do not come from institutions recognized by the proper authorities. Do not let every self-constituted musician assume the privilege of starting a musical college, from which, like the Buchanans of medical fame, 'perfect' musicians are graduated. Let all such enterprising individuals understand that there is a higher tribunal to which these graduates must appeal before they can become useful members of the profession, and the so-called American musical college and university will be doomed."

News of the Week.

DOMESTIC.

The Lower House at Washington occupied most of last week in discussing the new code of rules reported the week previously. This code of rules authorizes the Speaker to count those present and refusing to vote in determining whether a quorum is present, and also authorizes him to entertain dilatory motions when they are obviously made for the purpose of obstructing business. There was no division among the Republicans in discussing and voting upon these rules. They were adopted finally by a strict party vote of 161 to 145. The Special Committee of the House on the World's Fair has submitted a draft of a bill providing for a World's Fair, but leaving the place thereof blank, to be decided by the House. The Senate has been busy passing bills. On Thursday it passed some sixty bills of a miscellaneous character. The Senate bill appropriating $1,000,000 to the Census Bureau for the gathering of the statistics of farm indebtedness has been passed, and will become a law when signed by the President. Bills are pending in both Houses to prevent any gerrymandering of Congressional districts by State Legislatures, by providing that elections for the next Congress shall be held from the same districts as those of the present Congress. The Senate has completed its discussion of the Oklahoma Territorial bill to provide Oklahoma with the Territorial government, and has passed it. It now goes to the House. The Senate has also had under consideration the Russian and British Extradition treaties, but has come to no final conclusion on either. It has, however, agreed to amend the Russian Extradition treaty so as to recognize as extraditable persons who attempt the life of the Czar or any member of his family. On Wednesday last the Senate adopted a joint resolution reported from the Committee on Foreign Relations congratulating the people of the United States of Brazil on their adoption of a republican form of government. The resolution was passed unanimously. The Senate confirmed the name of Charles Emory Smith to be Minister to Russia; also, the nomination of General Morgan as Commissioner of Indian Affairs, and of Dr. Dorchester as Superintendent of Indian Schools.

....Altho there is still a deadlock in the Lower House of the Iowa Legislature, so that the House is still unorganized, Governor Larrabee has sent in his message—the last message of his administration. Most of the message is devoted to railroads and Prohibition. He favors a fare of two cents a mile on first-class railroads and the establishment of joint rates. He would prohibit the railroads from engaging in coal or meat business or in doing anything else than railroad work proper. Concerning the prohibitory statute he claims that the law has been very successful in reducing drinking to one-tenth of what it was before the statute went into effect, and that it is greatly diminishing crime. He argues against any change in the present policy, but would have the law so amended as not to give undue authority to civil officers to search private residences.

FOREIGN.

....On Thursday the report of the Special Commission appointed to investigate the charges made by *The Times* against Parnellite members was presented to the House of Commons. The report is signed by all the judges. It is very long and gives in detail the mode of procedure, recites the charges, and divides them into nine categories. The Commission find that Mr. Parnell and his colleagues were not members of a conspiracy to establish the absolute independence of Ireland; that they did not directly incite any persons to the commission of crime other than intimidation; that they must be acquitted of the charge of insincerity in their denunciation of the Phœnix Park murders; and that the *fac-simile* letter upon which this charge is chiefly based, as against Mr. Parnell, is a forgery. The Commission do find, however, that the Respondents did enter into a conspiracy, by a system of coercion and intimidation, to prevent the payments of rents to the landlords; that they circulated newspapers tending to incite sedition and the commission of other crimes; and that they did not denounce the system of intimidation which led to crime and outrages. The Commission find that there is no evidence to prove the three specific charges against Mr. Parnell personally—that he helped F. Byrne to escape from justice; that he was intimate with the leading Invincibles, and that he knew Sheridan and Boyton were organizing outrages. The report seems to be satisfactory to both sides. The Tory papers regard it as a vindication of the House; the Liberal papers regard it as a vindication of Mr. Parnell and his Irish colleagues.

....The British Parliament re-assembled on Tuesday of last week. The Queen's speech referred particularly to the issue with Portugal, and stated that the Government of Lisbon had promised to withdraw its military forces from the disputed district in Africa; it also stated that any well-considered measure for bringing the Australian colonies into a closer confederation will receive the Queen's favorable consideration.

....The Duke of Orleans, who was arrested week before last in Paris for violating the law expelling the members of the House of Orleans from France, has been sentenced to two years' imprisonment. It is thought that the sentence will be mitigated after the excitement has died out, or that the young Prince will be pardoned.

.....Mûssa Bey, the Kurdish Chief, charged with robbing and outraging Christians in Armenia, has been imprisoned at the request of the American Minister, by order of the Sultan.

....The Sultan of Zanzibar, Khalifa, who succeeded to the throne in 1888, is dead.

NOTICES.

☞ All communications for the Editorial, Literary, News and Miscellaneous Columns of this journal should be addressed to The Editor of The Independent, P. O. Box 2787.

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THE METHODIST BOOK CONCERN.

WE hope Bishop Andrews's suggestion that this old and honored title be changed to Publishing House or Publishing Department, will not be seconded. It was doubtless a curious and homely designation when it was adopted a hundred years ago; but abundant success has made it important and honorable, and the Methodist Book Concern is known and respected the world over. Let it stand. It has won the right to be, just as truly as has the equally strange name "Methodist." It has already been copied into the nomenclature of at least one other body, and will probably therefore be perpetuated even if Bishop Andrews has his way.

What the Book Concern has been to the Methodist Episcopal Church was quite fully told at the meetings in this city last week in connection with the dedication of its fine new building on Fifth Avenue. We have thought it desirable that our large and varied constituency, no small part of which is Methodist, should be furnished with a complete report of the speeches on the occasion. They will be read with interest, not only by those who belong to the denomination, but by those who would study the phenomena of Methodist growth.

The early days of Methodism in this country were beset by special difficulties. Theologically at variance with other Churches, with strange usages, new appliances, little wealth and few schools, it had pressing need for a literature of its own for purposes of explanation, defense, propagation and education. No Church has made larger and happier use of literature than the Methodist. For its preachers itinerancy was the school and books the teachers. For its people the preacher was the herald, the class-leader the pastor, and the press both evangelist and instructor. To-day with all its schools and theological seminaries the Conference course of study, established as a necessity when it had no seminaries, is the only way into its ministry. The Bachelor of Theology must pass examination in these prescribed books equally with those who never heard a lecture in divinity. Dr. Hunt says the proportion of seminarians is only about twenty-five per cent.

From the beginning every Methodist preacher was urged to "circulate our literature." This literature, doctrinal, evangelistic and biographic, helped mightily to spread the doctrines of Methodism, and as Methodism developed, the Book Concern, the medium of supply, developed, until, in the hundred years of its existence, it has rolled up a capital of millions, and last year its profits were nearly $275,000.

The usefulness of the Book Concern in the past is unquestioned. What of its future? We do not find in the speeches of Thursday night any specific discussion of this point. On Tuesday night one of the speakers, Dr. Earl Cranston, Senior Agent of the Western Book Concern, enlarged upon the importance of maintaining the profits of the business for the benefit of the worn-out preachers. These profits, according to the constitutional law of the Church, must be set apart for distribution among the needy superannuated ministers. A large part of the profits, however, has been used to increase the capital, and formerly the bishops drew their support therefrom. But the Book Concern was not established for the sake of its profits, nor as an investment for the worn-out preachers; and it would greatly abridge the usefulness of the institution to make that which is incidental the controlling force in its management. A much broader policy was advocated from the same platform by Dr. Crawford, and his suggestions were heartily applauded by the large audience present. Dr. Crawford urged that the literature of the Concern should be enriched and improved, and made of the highest possible grade; and that it should be furnished as cheaply as the safety of the business will permit. It seems to us that the future of this prosperous publishing house as a denominational institution will depend upon the adoption of the latter policy.

The last speaker Thursday evening spoke very appreciatively of the work and character of the undenominational press. It affords us great pleasure to return his compliment, and to wish for the Book Concern with all its large family of *Advocates* long life and an increase of prosperity.

THE CONFIRMATION OF GENERAL MORGAN.

WE congratulate the Indian, the friends of the Indian, and the advocates of an improved Indian administration on the confirmation of General Morgan and Dr. Dorchester. We steadily refused to believe that either of them could be defeated on the charges that were brought against them. Those charges were almost immediately exploded, and nothing remained to detain the Senate from its final conclusion save sectarian and political opposition. General Morgan was confirmed by the decisive vote of twenty-eight to twelve, five Democrats voting with the majority for him, and two Republicans voting with the Democrats against him. Dr. Dorchester was confirmed next day with little opposition.

The opposition, both sectarian and political, grew out of General Morgan's attempt to re-organize the service and weed out the unfit and the incompetent. Agents who had been put into position in reward of party usefulness were removed to give place to men better fitted for the important duties of the office. There were but a few of these removals, but they aroused strenuous opposition. A dozen or more teachers were asked to give place to more efficient and trustworthy persons; and as some of them, but not a majority, happened to be Catholics this roused Catholic opposition. When these cases came to be examined by the unprejudiced friends of the Indian there was not one which was not found to be justified by the facts and which was not in the interests of the service. But the Catholic Indian Bureau cried out so much the more that Messrs. Morgan and Dorchester were carrying on a crusade against Catholic employés, and that even Catholic contract schools were in danger. Of course, the absurdity of the cry was quickly shown, but the opposition did not abate until the vote was taken in the Senate.

Soon after his nomination a most vicious attack was made on General Morgan, on the ground that his military record was stained with dishonorable acts. The Catholic opposition in Washington gladly welcomed those who pushed these attacks as engaged in a common cause; but so rank an injustice to the brilliant army career of General Morgan could not be maintained, and so it has come to pass that he overcame the three lines of opposition that converged against him, and is fully established in the confidence of the country. His policy of administration has the most cordial approval of the devoted friends of the Indian; and we hope that abundant success will crown his endeavors to recover the Indian Service from partisan influence and from the hands of unfit and incompetent men.

THE DEFINITION OF FAITH.

THE only passage in the Bible, as rendered in the common English Version, in which the term *faith* is formally defined, reads as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi, 1.) The rendering of the Revised Version is the following: "Now faith is the assurance of things hoped for, the proving of things not seen."

Professor Stuart, in his Commentary on Hebrews, thus translates the original Greek: "Now faith is confidence in respect to things hoped for—evidence of things not seen." Dr. Bloomfield, giving a brief paraphrase of the passage, says that "the faith here meant is not *specifically* faith in *Christ*, but faith in the *genus* (from which the *species*, a Gospel faith, proceeds), namely, a firm belief and unshaken confidence in God." Dr. Sunemann, in his comment on the same passage, regards the first clause as meaning "inner confidence of that (or with regard to that) which is still hoped for," and "has not yet appeared in actual form"; and the second clause as meaning "a firm inner persuasion of the existence of unseen things, even as tho they were manifest to one's eyes." These interpretations, whatever may be their comparative merits, are not contradictory constructions of the passage; but either different shadings of the same idea, or the use of different words for its expression.

The definition of faith given by the inspired writer was not intended to be scholastic, metaphysical or exhaustive, and was not intended specifically either to embrace or exclude that special phase of faith in Jesus Christ as a Saviour, which Paul directed the Philippian jailer to exercise, and which is sometimes called *saving* faith. (Acts xvi, 31.) The manifest object of the writer was to define faith as an element or *power* to secure stedfastness or perseverance in the religious life, as opposed to drawing "back unto perdition." He sought to incite and encourage the Hebrew Christians to constancy in their course, as against apostacy. He exhorted them not to cast away their "confidence"; and told them that they had need of "patience," that after they had done the will of God they might receive the fulfillment of "the promise."

Faith, considered as a *power* with reference to this practical end, is, in the definition, presented in two relations. One of these relations is to "things hoped for," or the objects of hope, anticipated but not yet realized, because still in the future; and here faith, in the sense meant, treats these objects as *real*, just as would be done if they were present and not future. It substantiates or realizes them to thought, and thus clothes them with the power of realities. The term *confidence*, or *persuasion*, or *assurance* is a better term to translate the original Greek word than the term *substance* used in the common English Version, especially as faith is a *mental* condition, and that which is equivalent to it must be so also. The other relation of the faith defined is to "things not seen"; and here faith does not consist in what proves their reality, but rather in the *conviction*, the *assurance*, the *belief*, or the being *convinced* of their reality, so that one acts upon this basis just as if the things were seen. Any one of these terms more fittingly expresses the idea meant to be conveyed by the Greek word used than the term *evidence* or *proving*.

What faith then does, within the limits of the definition, is to give potential and controlling reality to "things hoped for" and "things not seen," and that, too, whether the things themselves be identical or different. He who has this faith lays hold of the future in the midst of the present, and thus makes the objects of hope real to himself, and also lays hold of the unseen in the midst of the seen, and thus makes the former real. He is not limited to the present or to his senses, but goes beyond both. He grasps alike the future and the invisible as made known in the Word of God, believing that Word in regard to both, and investing both with power in the practical regulation of his life. He makes both certainties to thought, and treats them as such. His is a faith that controls his action. This is evidently what and all the writer intended to say in his definition of faith. We hence need not, and should not, travel beyond these limits in explaining the definition. It is a grave mistake, in the exegesis of the passage, to assume that he wrote as a psychologist, or that he meant to define faith in all possible relations and applications of the term.

That we have not misconstrued the definition given is clearly shown by the examples of faith immediately cited for its illustration. Noah is one of these examples. "Being warned of God of things not seen as yet," he at once proceeded to prepare "an ark to the saving of his house." He acted upon the belief of the coming flood when there was no visible sign of it. Abraham is another and very striking example of the faith defined, alike in respect to "things hoped for" and "things not seen." The word of God was to him in respect to both his sole guide. He so believed that word as to make it the law of his thoughts and the rule of his action. The four grand facts in his history—namely, his obedience to the call of God, his sojourn in the land of promise, his belief of the promise in respect to the birth of Isaac, and his virtual sacrifice of Isaac at the divine command—are selected to show how his faith acted in respect alike to "things hoped for" and "things not seen." Moses is another example cited for the same purpose. The various things referred to which his faith led him to do, are finally crowned and explained with the statement that "he endured as seeing him who is invisible." Moses did not actually see God with the eye of sense; but he so believed in him and in what he said to him, that God was just as real to him and as controlling with him as he would have been if he had actually seen him. He acted as if he saw him. There is, in the light of these illustrations, no difficulty in understanding that particular phase or aspect of faith meant to be set forth in the definition.

The exhortation, which immediately follows the definition and illustration of faith, leads to the same conclusion. "Wherefore," says the writer, "seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and

finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God." (Heb. xii. 1, 2.) The example of Christ himself, as the beginner and perfecter or completer of faith, is here added to the previous illustrations of the power of faith, as a motive to incite the Hebrew Christians to persistence in the godly life. It is true that Christ is the *object* of faith, yet the reference here made to him is obviously to his example. These Christians are exhorted to look at his example, and to imitate it.

The question has sometimes been asked whether the definition given embraces Christian faith in the *specific* sense of faith in Christ for the purpose of salvation. The proper answer to this question is in the affirmative, since such faith is plainly confidence or trust in Christ in respect to "things hoped for" and "things not seen." The term *faith* is not here used in any new or unusual sense, different from that of Paul in his Epistle to the Romans, any more than it is so used when spoken of as working by love, purifying the heart, and overcoming the world. What is true is that the writer, in the definition of faith and also the illustrations given, considers faith, not primarily or mainly as a condition of justification and salvation through Christ, but rather as a *power* of stedfast persistence in its grasp upon "things hoped for" and "things not seen." The whole turn of the discussion is in this line, and hence this is the thought made prominent.

The prominence, however, given to this aspect of faith, is no new and un-Pauline theory in respect to the nature of faith, and no new sense imposed upon the term. It is still faith, or confidence, or trust, whether exercised by Abraham before Christ came, or by Paul after Christ came; and that faith in either case gives reality to "things hoped for" and "things not seen." Paul himself is as good an illustration of this definition as Abraham. Martin Luther illustrates the definition, and hundreds of others since the days of Christ, as well as those mentioned in the eleventh chapter of Hebrews. It was natural to cite examples from Old Testament history; yet the examples of such faith are by no means confined to that history. The Christian ages abound with them. The *power* of faith in relation to *conduct* is the keynote of the definition and of all the illustrations.

The specific question whether the Old Testament saints did or did not look forward to Christ in their faith as a Saviour yet to come, is a point which the definition does not decide one way or the other; and it was not necessary to do so for the purpose had in view by the writer. It was enough for that purpose to show how faith acts in respect to "things hoped for" and "things not seen."

EX-GOVERNOR CHAMBERLAIN ON THE RACE QUESTION.

EX-GOVERNOR CHAMBERLAIN has been back in South Carolina the last four months, acting as Receiver for a railroad. He has lately made a speech in Boston on the race problem, which illustrates Governor Chamberlain as much as it illustrates the problem. He has this to say of the policy of President Hayes withdrawing support from the governments of the Southern States:

"In 1876 three only of the Southern States remained subject to Negro rule—South Carolina, Louisiana and Florida. In that year the three States named passed into the control of the white race. The last stage was brought about by the direct action of President Hayes in withdrawing all armed support of the Negro governments, as I call them for brevity, with the full consent and approval of the party which had elected him. And what did President Hayes's action mean? It meant that the Republican Party deliberately declared that it was unwise, unconstitutional, impolitic and impossible to maintain the Southern State governments by the physical power of the Federal Government."

One would not imagine from reading the above that Governor Chamberlain was any less satisfied in 1876 than he now is. We quote from a long and very vigorous speech of his made at the time at Woodstock, on the Fourth of July. This is how he described President Hayes's Southern policy:

"In point of actual present results, it consists in the abandonment of Southern Republicans, and especially the colored race, to the control and rule, not only of the Democratic Party, but of that class of the South which regarded slavery as a divine institution; which waged four years of destructive war for its perpetuation; which steadily opposed citizenship and suffrage for the Negro—in a word, a class whose traditions, principles and history are opposed to every step and feature of what Republicans call our national progress since 1860."

And Governor Chamberlain goes on through a long speech to make a most severe arraignment of President Hayes for his desertion of the Negro and of the Republicans who had maintained Republican administrations in the South. That President Hayes should have withdrawn his support and called back the troops, seemed to Governor Chamberlain at that time a horrible injustice. It was giving over the Negroes to the will of a white democracy, which he described in the language above quoted. Now he not only condones, but heartily accepts that action and approves its result. And, further than this, he is so well satisfied with the result that he would shut the mouths of those who rebuke the crimes committed against the Negroes in the South. He says:

"What, then, is the duty of the North in respect to this problem, what is Boston's and Massachusetts's duty, what is the duty of all patriotic men? I answer with my whole mind and conscience, their duty is to let the Negro alone! I know no duty more imperative than to apply the gag of public reprobation and contempt to the mouths of such ghoul-like demagogs as Chandler and Ingalls. Can a patriotic American conceive of a more unpatriotic and infamous course of conduct—infamous toward the Negro as well as the white man of the South—than, without other than a cold-blooded partisan aim, to arouse the hatred of both races toward each other, to set the Negro and white man at each other's throats, while they in cowardly safety in New Hampshire and Kansas, look on at the bloody results. And such men, God save the mark! are our Senators and Republican leaders!"

So far as our own faith is concerned, we expect most from the slow process of education and civilization; but to expend all one's vituperation upon those who seek to restore the purity of elections in the South and to secure for the Republican voter his constitutional rights, and to be sparing of blame or silent of censure for those, who by intimation or fraud, shut the Negro from the ballot-box and murder free suffrage, and reverse the will of the people, and steal Congresses and Presidencies by wholesale, is a perversity of conscience which we cannot understand. Messrs. Chandler and Ingalls may be unwise in what they propose, but they cannot be too emphatic in their burning rebuke of the political methods of the Southern aristocracy, or of the murderous terrorism which keeps the Negro in political subjection. Governor Chamberlain must know that it is not Senators Ingalls and Chandler who are "setting the Negro and white man at each other's throats." Other people further South are responsible for that. Our most charitable supposition is that ex-Governor Chamberlain actually believes that there is no political terrorism in South Carolina; that the Negroes are as free to vote and have their elected candidate inducted in office as are the whites; and that in legislatures or in courts they do receive equal legal and political treatment. And yet he has seen too much of South Carolina from more than one point of politcal vision to be thus deceived.

THE PARNELL VERDICT.

NOTHING has ever more completely and disgracefully collapsed than the charges of the London *Times* against Mr. Parnell and his Irish associates in Parliament. It was a critical time when the *Times* brought forward, with great flourish of trumpets, its charges and its evidence, and challenged Mr. Parnell to meet it by a suit for libel. Mr. Parnell did not do that. He knew he could not in that way disprove the authenticity of the forged letters. At last a commission of Parliament consisting of three learned judges was appointed, and they were given power to hear the evidence and make a report. Then it became possible for Mr. Parnell, through his friends in America, to prove the forgeries of the infamous Piggott and that the London *Times* had been completely duped. With the discovery of the forgeries the chief charges fell to the ground. There was absolutely no evidence that Mr. Parnell had been concerned in, or had approved, the Phœnix Park murders. Public interest lapsed after the proof of the forgeries had been produced. The *Times* was already convicted of libel.

The judges, altho not men who would sympathize with the Irish agitation, have been compelled by the evidence to find almost wholly in favor of Mr. Parnell and his associates. On every count in the indictment there is an acquittal, with the exception of those counts which charge what everybody knows to have been true, that there was a political agitation in Ireland which took the form of what is called the Plan of Campaign with its accompanying boycotting. That no one has denied; it was a matter of public notoriety. To have shown that there was intimidation and accompanying violence is to have proved nothing. Of course the judges find such intimidation to have been practiced without rebuke; but all that is utterly discounted. The important thing is the verdict on the charges of personal and not political criminality. The commission finds that "the respondents, members of Parliament, were not members of a conspiracy having for its object to establish the absolute independence of Ireland"; that it is not proved that their denunciation of certain crimes in public was insincere and withdrawn in private. And they say: "We entirely acquit Mr. Parnell and the other respondents of the charge of insincerity in their denunciation of the Phenix Park murders, and we find that the *fac-simile* letter upon which this charge is chiefly based as against Mr. Parnell, is a forgery." The Commission further finds that the respondents did not incite the commission of any other crime further than the Land League intimidations; that they made no payments for the purpose of inciting people to commit crime; that "it is not proved that they subscribed to testimonials for, or were intimately associated with, notorious criminals, or that they made payments to secure the escape of such criminals from justice." And the special charges against Mr. Parnell, that at the time of the Kilmainham negotiations, Mr. Parnell knew that Sheridan and Boy ton had been organizing outrages; that he was intimate with the Invincibles; that he knew what they were about, and recognized the Phœnix Park murders as their handiwork: and that he, "by an opportune remittance enabled F. Byrne to escape from justice to France," the commission acquits him of. Nothing is decided against him except that he approved of the Plan of Campaign and its boycotting intimidation.

We shall find out very s on what is the result of this verdict. It cannot be anything else than to sustain the Liberal party, and to justify Mr. Gladstone and his associates in their alliance with the Irish members of Parliament. We do not doubt that there will be a hot discussion on the subject; that Mr. Parnell will ask of Parliament to be re-imbursed for the expense of his defense; and that, if Parliament should be dissolved, a new election would result in returning the Liberals to power. But, best of all, the Irish case will be greatly advanced by this decision. A verdict proving that the Irish leaders had been guilty of the infamous charges made against them would have seriously put back the success of their movement. As it is, the charges re-act upon the *Times* and its Conservative supporters. It is a great humiliation for Salisbury as well as for the newspaper which is thus disgraced. We cannot withhold our congratulations and our rejoicings on the result of this searching investigation.

Editorial Notes.

THE special feature of our enlarged issue this week is the full report of the dedication of the magnificent building of the Methodist Book Concern. No wonder there was great enthusiasm over the occasion; for the Book Concern is the pride of the Methodist Church, and publishes not only their books but nearly all their newspapers. The building was dedicated free of debt. Our readers will find the enthusiastic and able speeches of Bishops Andrews and Foss, and Drs. Cranston, Crawford, Buckley, Hunt, and Leonard, and General Fisk well worth the reading. It is specially appropriate that the first of our communications for this week, which reports the defeat of the Mormons in Salt Lake City, should be by Mrs. Paddock, who has done much to expose the Mormon infamy. She has tragedies to tell of, such as justify the words of Judge Judd: "If I had known in advance the real condition of affairs in Utah, I would much sooner have accepted an appointment to the Fiji Islands." James Payn's letter will do good if it shall remind some people of their folly and selfishness in not making their wills. Dr. Nelson's article on the abolition of slavery in Missouri also has a special appropriateness when the twenty-fifth anniversary of that event has just been celebrated. No wonder every bell and anvil stroke seemed to be shouting the glad refrain, "Free Missouri!" Professor Evans's brilliant attack on the anti-revisionists will interest many others besides Presbyterians. Our readers will also welcome back Kate Foote after her illness, during which she was cared for with friends in the Navy Yard which she describes. Other articles by Dr. Spear, Professor Sumner and Mr. Chamberlain, with the stories and poems, we do not need to specify further; they are all interesting and valuable.

JESUS, in his answer to the question of John the Baptist, "Art thou he that should come, or do we look for another?" directed the messengers, who bore the question to him, to go and show John again those things which they heard and saw; and, among the things to be reported to John, he mentioned the fact that "the dead are raised up." (Matt. xi, 2–6.) This implies that miracles of this character were not uncommon in his public ministry. Turning to the record of this ministry we find three distinct cases in which the dead were raised up by the miraculous power of Jesus. The *first* case is that of the widow's son at Nain in Galilee, to whom Jesus restored life when his body was being carried out of the city for burial. Touching the bier, he said: "Young man, I say unto thee, Arise." Instantly "he that was dead sat up, and began to speak," and Jesus "delivered him to his mother." (Luke vii, 11–17.) The *second* case is that of the daughter of Jairus, who was a ruler of the synagog at Capernaum, and who besought Jesus to restore her to life. Jesus went to his house, and entering the room where "the damsel" was lying in death, said to her: "Maid, arise"; and immediately "her spirit came to her again, and she arose straightway." (Matt. ix, 18–26, Mark v, 22–43, and Luke viii, 41–56.) The *third* case is that of Lazarus, whom Jesus raised from the dead at Bethany when his public ministry was near its end. (John xi, 1–46.) It is not at all improbable that there were other cases of like character embraced in the general statement that "the dead are raised up"; yet these are the only cases specifically described in their circumstances. Matthew makes a remarkable statement of facts that occurred at the death of Jesus. He says that "the graves were opened, and many of the saints that slept, arose, and came out of the graves after the resurrection, and went into the holy city, and appeared unto many." (Matt. xxvii, 52, 53.) Such restorations of the dead to life occurred during the Apostolic ministry. Two cases of this kind are specially mentioned in the Book of Acts. One was that of "Tabitha, which by interpretation is called Dorcas," who resided at Joppa and was distinguished for her "good works and almsdeeds," and to whom, being dead, Peter said:

"Tabitha, arise," and who was at once restored to life. (Acts ix, 36–42.) The other case was that of Eutychus, whom Paul restored to life at Troas. (Acts xx, 6–9.) All these cases were miraculous restorations of dead persons to resumed life in the present world. Their spirits, having passed into Hades, or the invisible world, and existing independently of their bodies, came back again, and re-inhabited those bodies, and thereafter existed on earth. It is worthy of notice that no mention whatever is made of any communication by these restored spirits as to what was their state when separated from the body, or as to what they had learned while in the spirit realm. This point is left in absolute silence. Even Paul himself, who had been caught up to the third heaven, and there heard "unspeakable words," whether at the time in the body or out of the body he could not tell, had no communication to make as to what he there saw and heard. (II Cor. xii, 1–4.) The plan of God is to teach men by his Word and by his Spirit, and not by sending the spirits of dead men to this world, and making them the teachers of others. Dead men have been restored to life; but we have no record of any communication made by them in regard to the facts of the invisible world. These facts rest on the Word of God, and not on their testimony.

WHAT *The National Baptist* thinks of the excuse made by Secretary Griffith for dropping, on the demand of certain Southern men, the three colored men who had been engaged to write for *The Baptist Teacher*, may, we judge, be discovered from a letter published in Dr. Wayland's paper, written by the Rev. Walter H. Brooks, a colored minister of Washington. He says:

"Now, will any one express in exact and definite terms what the three colored men did that caused Dr. Griffith to withdraw their names as contributors to *The Baptist Teacher*? He says: 'The three brethren took part in the excited discussions, both at the meeting (in Indianapolis, Ind.) and in the bitter agitation that followed.'

"Does the Society lay down the rule that no man who engages in a hot discussion on the race question may write an article of 800 words on *baptism* for the *Teacher*? If so, the Society must get rid of Dr. Lansing Burrows, of Georgia; the Rev. Mr. Wharton, of Baltimore, Md., and all who have offended by *speaking out* on this subject. Or is it, that the Society rules, that no man who engages in a discussion of this kind, so as to reflect on the gentlemen of the South who beat colored ministers and colored ladies for presuming to ride in first-class cars on first-class tickets, may speak through the columns of *The Baptist Teacher*, even if the Society should, by some mistake, ask them to do so? The only religious paper in the country that I have seen, which gives to the public our *speeches*, is *The Journal and Messenger*. If any man can find in my utterances anything that savors of 'arson and assassination,' or even 'bitterness,' in an unchristian sense, I am willing to bear the severest censure."

The fact is, that the Publishing Society has made a strange mistake, for which it will be asked to apologize, and for which it can defend itself only by doing what we last week asked it to do, and what Mr. Brooks demands, giving the utterances which were so bitter as to exclude their authors from the pages of the *Teacher*.

WE have received a most remarkable letter from F. M. Dryden, manager of girls' schools, Guntur, India. Mr. Dryden is connected with the mission of the American Lutheran General Synod. He complains that the Baptist missionaries in the Krishna district, where the Lutheran mission is situated, are too ready to believe and circulate damaging reports, made by natives, concerning the conduct of the Lutheran mission. He quotes, for example, this from an article, in the December number of the *Baptist Missionary Magazine*, by the Rev. William Powell, an Indian missionary of the American Baptist Missionary Union:

"I am surprised to find the loyalty which these workers have to this mission, when I know that they could get in the Lutheran mission as much and more in three months as they receive here in twelve. Some of my men have been offered ten, twelve, fifteen and twenty rupees a month by the Lutheran mission."

Mr. Dryden says that this is utterly untrue; that the Lutheran mission refuses to receive into its employment any one who "believes immersion to be the only true mode of baptism," and that Lutherans have never offered employment to Baptist Christians. "We have employed," he writes, "a young man, a convert of the Church of England, who for a short time was employed by the Baptist mission, but after receiving no pay for six months he took up work under us on less salary than had been promised him by the Baptist mission." Mr. Dryden says that the Lutherans have refused to believe the many stories that have been told them concerning the practices of Baptist missionaries, well knowing that the natives are prone to circulate false reports, and he thinks that it would be no more than fair that the Baptist missionaries should not credit the wild tales that are brought to them about Lutheran practices. He says that he has called the attention of the officers of the American Baptist Missionary Union to this matter, and is astonished that such reports continue to be made and credited. It would seem from Mr. Dryden's statements that some of the Baptists have been too hasty in accepting the stories that have come to them, and that there is no reason for believing that Lutherans would hire converts from Baptists any sooner than Baptists would hire converts from Lutherans. We hope that the brethren of the two missions will come to a fair and full understanding, so as to avoid all occasion for hard feelings and scandal.

THE new code of rules has been adopted by the House of Representatives, and none of the terrible things daily predicted by the Washington correspondents of opposition papers have come to pass. The most elaborate accounts were given of Republican disaffection; Republican Representatives were reported as denouncing the tyranny of the Speaker, and the public was urged to prepare for startling news. Not a single event has occurred to justify these predictions. The Committee did not refuse to incorporate Mr. Reed's ruling in their code; they did not refuse to give the Speaker discretion to decline to entertain dilatory motions when obviously made to obstruct legislation; nor did a single Republican member of the House vote against the code when the question of adoption came up; nor did the House eliminate any of the important points introduced into the new code. It was passed substantially as it was introduced. The outcry over the ruling concerning the counting of a quorum by the Speaker has died out. The Democratic appeal to the country against it was not entertained. Common sense is a strong point with the American people; and an appeal against it, even tho it is in the line of long-established precedent, will always fail. The provisions of the new code respecting a quorum are sound, sensible and just; but we are not so sure about the power given the Speaker to decline to receive dilatory motions. It is a power which should be very carefully guarded and used with the greatest discretion. It is capable of being abused, if an unscrupulous partisan should get into the Speaker's chair; and the rights of the minority might thus be seriously invaded. Its exercise, however, will be carefully watched; and if it be used to oppress the minority the same sentiment that so cordially upholds the quorum ruling will quickly and emphatically condemn it. The House is now well equipped for business. Let it proceed with it without the loss of a day or hour.

SOMEBODY has been looking over *The Congressional Record* for the past ten years, and has found some very strong expressions by such excellent Democrats as the Hon. J. S. C. Blackburn, of Kentucky; the Hon. W. M. Springer, of Illinois; and John Randolph Tucker, of Virginia, in favor of giving the Speaker of the House the power which Speaker Reed has exercised concerning the counting of a quorum. Here is a pertinent sentence from a speech by Mr. Springer in 1880, on an amendment offered by Mr. Tucker proposing to authorize the Speaker to count those present, but not voting, in making up a quorum: "If the majority is here, the quorum is here, and if by the rules of the House we have determined that fact, then we are a majority ready for business." It would have been well for the House if Mr. Tucker's amendment had been adopted when it was proposed in 1880. It would have prevented many an hour of filibustering, and would have greatly promoted the business of legislation in all these years.

THE Democratic Senators of Montana are still fugitives. It will be remembered that they fled from Montana in order to avoid being compelled to attend the session of the Senate in order to make a quorum; that one of them was captured before he had crossed the State line and brought back to the capital of the State under the custody of the Sergeant-at-arms; that he was purged of his contempt and gave his solemn promise that he would attend the session of the next day. That night however, he too, fled, and there is not now, within the limits of the State, a single Democratic Senator. What these foolish men hoped to accomplish by so childish an act was to prevent the recognition of the present Legislature as a legal Legislature. They thought if they absented themselves until February 25th, when the session expires by limitation, the Senate Committee on Elections at Washington would refuse to seat either the Republican or Democratic Senators-elect; and that the Democratic Governor of the State would appoint two Democrats to represent the State in the Senate. But the case happens to be a very clear one to the Senate Committee, and it is stated that they will agree without difficulty in favor of seating the two Republican Senators-elect. The course of the Democrats in Montana in all this matter has not only been disgraceful, but childish, and for having placed themselves in so ridiculous a position they have only themselves to thank. It is usually only criminals that become fugitives. When they qualified to sit in the Senate they took an oath which they have deliberately violated; and the man who was brought back and forgiven on the solemn promise that he would do his duty, and broke away a second time, must be a lineal descendant of the ancient if not honorable Ananias.

IT is with the keenest regret that we take up for comment another political murder in the South. Last week a Deputy United States Marshal, W. B. Saunders, was shot and killed in broad daylight by some person or persons in ambush, near Quincy, Fla. He had come to Quincy that morning to join the United States Marshal in serving notices on jurors and witnesses to attend the next term of the United States Court in Tallahassee, which is to try cases arising out of the last congressional election. In the afternoon he was urged to visit a tobacco farm near Quincy, and while on his way there was shot and killed, his companion in the carriage returning with his body to Quincy, but offering no explanation of the crime. The U. S. Marshal says he was decoyed into the country to be killed. In that section of Florida there has been much excitement over the extensive frauds that were committed in the last election in the Second Congressional District, and evidently the movement to bring the matter into the U. S. Court was not looked upon favorably. The assassination of Col. J. M. Clayton in Arkansas about a year ago was brought about in a similar manner. Extensive frauds had been committed in some of the precincts of the district in which he was a candidate for Congress, and the report that he was going to bring them to the light led to his assassination. His murderers have never been found. We have no expectation that the murderers of Saunders will be found. We do not believe there is an overpowering desire on the part of the civil authorities of that section to find them. Governor Fleming is outspoken in condemnation, and so is the press of the State; but there it will end unless the United States authorities take the matter up. It is plainly their duty to do so. It is a horrible state of affairs where the deadly rifle is resorted to on the slightest provocation, and the life of a human being is taken with as little hesitation as the life of a hawk or a rabbit. We are told that Saunders was imprudent in his talk; that is, he talked too freely and too plainly. And yet liberty of speech is supposed to be the birthright of every American citizen.

THE exposure last week of extensive frauds in the November election in Hudson County, N. J., caused somewhat of a sensation; but it was received with little surprise. Hudson County has for years been suspected of frauds of this kind, and it has been well known since the election last November that the ballot-boxes in several of the precincts were used for the most outrageous purposes. The disclosures were made by the investigation of the Senate Committee in the contested case of Stuhr against McDonald. Several of the boxes were opened, and it was found that most of them contained at least two kinds of ballots—a ballot in the regular form and a ballot printed on tissue paper, and known as a "joker." A few years ago an improved ballot-box was adopted in New Jersey; and when it is honestly worked it prints on every ballot the name of the district and of the city, and also punctures or mills it. The regular ballots were found to be, in nearly every instance, distinctly marked and stamped; but the "jokers" were milled and stamped very faintly and by a different process. This is so plain that doubtless the "jokers" will all be thrown out. The disclosures so far show that hundreds of these "jokers" were stuffed into the ballot-boxes, and that in many instances the number of ballots in the boxes greatly exceeded the poll list. It is believed that fully five thousand fraudulent ballots were counted in Hudson County alone. This exposure has greatly increased the sentiment in favor of ballot reform, and undoubtedly it will help in securing the passage of a strong bill. It shows, as no argument could show, the necessity for official ballots exclusively. If other ballots were allowed, it would be possible to repeat in every election the frauds which have so disgraced Hudson County.

A LONDON letter says that "John G. Whittier's latest poem 'Burning Driftwood' has been more widely copied in the English and continental papers than any he has ever written." We are not surprised. When we received it from the venerable author it seemed to us musically full of sweet tenderness and Christian faith, the proper utterance of experience looking backward over the years of life and forward to the ages of eternity. We would all wish to say it, yet who but Whittier did or could say it? It is well to read together the two kindred utterances of the two Christian poets, one of England and the other of America, of Tennyson and Whittier, in which they seem to be passing over the bar into the final divine harbor. Tennyson's faith seems to brighten as he nears the port; Whittier's faith in God and eternity seems to have always been singularly clear, so that it is the characteristic note of all his poetry, of that from the years of hot conflict as well as of that from years of victory and peace. It was first a trumpet note, then a pean, and now a psalm.

ON the seventh of May, 1833, an imposing procession marched through the quiet little town of Fredericksburg, Virginia, to the grave of Mary Washington, the mother of George Washington, there to lay the corner-stone of a monument to the memory of her who gave birth to the Founder and Preserver of the Union. Mrs. Sigourney wrote a poem for the occasion. There were ceremonies, an oration, General Jackson, then President of the United States, made a short address and laid the corner-stone. The work went on with considerable vigor until the base was erected and a huge block of stone that was to form the shaft was drawn to the spot. There it stopped, and the work of time, war, the elements, and despoliation by man began and went on unchecked until the new national feeling which has come since the War led to a renewed effort to repair and complete the monument. Marion Harland has issued a stirring appeal to the women of the country urging them to engage in the holy and patriotic task. The Rev. James Power Smith, D.D., of Fredericksburg, published last October in the *Home-Maker* a biographical sketch of Mary Washington, closing with these eloquent words, we will "take up the scattered moss-covered stones that lie around the broken column, and build some modest yet enduring memorial on the banks of her beloved Rappahannock, to tell of a nation's gratitude and to perpetuate the virtues of Mary, the mother of Washington."

THE Commission appointed by the Prison Superintendent of this State, of which Dr. Macdonald is the President, to test the efficiency of the electrical appliances and dynamos in the several State-prisons for the execution of murderers, have made their report to the Superintendent, showing by the most conclusive proof that these appliances will do the work for which they are provided. They instantly, in several tests of their power, effected the death of horses and other large animals; and this fact leaves not a doubt that a like result would follow in the case of men. The Commission says in the conclusion of their report, that they "entertain no doubt as to the efficiency of the three dynamos at Sing Sing, Auburn and Dannemora to accomplish the work for which they are intended." This is rather bad news for Mr. Corckran, of this city, who has been attempting to humbug the courts of the State with the idea that the new law for inflicting capital punishment is unconstitutional, because it is uncertain whether the electrical machines provided will promptly do the work or not. Two courts have already decided against him, and it only remains for the Court of Appeals to put an end to this legal farce.

THE offer of one million dollars by Mr. Carnegie to the city of Pittsburg for a free public library is based on the example of Enoch Pratt, of Baltimore, and is a striking example of how one good act suggests another. Mr. Pratt gave a million dollars to the City of Baltimore for buildings and the first furnishing of the library. He put up the central building and three or four branch libraries in the outskirts of the city. This was on the condition that the city should

give fifty thousand dollars a year for the support of the libraries. That library now stands by the side of the Johns Hopkins University as one of the two distinctive features of the city, which give it a character in the Union. Now, Mr. Carnegie, after having given a library costing three hundred thousand dollars to Allegheny City, makes to Pittsburg the offer of not less than a million dollars to provide buildings for a central library, which shall have all the necessary halls and attachments for the meetings of various learned societies, and for four or five branch libraries, provided the city of Pittsburg will give forty thousand dollars a year for the support of the library. The condition has been accepted, and the plans are now being made. Of course, this is a noble benefaction of Mr. Carnegie's, which must give him great pleasure. But we think, also, of the gratification it will be to good old Enoch Pratt to see his work and methods extending their influence to other cities. His example has stirred up other men, and they will stimulate yet others to good works. A man who has received great wealth from the public should be ashamed not to give back some part of it to the public.

THE Assembly of this State last week adopted the following resolution with reference to Judge Bookstaver's conduct in the Flack divorce suit:

"*Resolved*, That the Assembly Judiciary Committee be authorized to investigate fully the matter, and be given full power to investigate in any direction necessary; that the Committee report to the Assembly such recommendations as seem good in their judgment for the public interests, and particularly whether articles of impeachment against the Judge shall be presented; that the Committee be given full power to send for persons and papers, employ a stenographer, and the necessary counsel, and hold sessions in New York or elsewhere, as may seem needful."

This is just the action that in the circumstances should be taken. The essential facts, to be investigated by the Committee, lie within a comparatively small compass, are for the most part matters of court record, and are well known to the reading public. That a divorce decree was granted by Judge Bookstaver, upon a *fraudulent* complaint purporting to be made by Mrs. Flack against her husband, Sheriff Flack, and that this complaint was in pursuance of a conspiracy to procure such decree, to which Sheriff Flack was himself a party, admits of no doubt. If Judge Bookstaver consciously acted in furtherance of this conspiracy, then he deserves impeachment and removal from the office which he thus dishonored. This is the question to be settled, and in the interests of the general public, as well as in those of Judge Bookstaver himself, it ought to be disposed of without any unnecessary delay. We hope that the Judiciary Committee of the Assembly will at once proceed to their part of the business.

....We can find no fault with the following from the Columbia, S. C., *Register*, which concludes the editorial leader on "The Great Social Difficulty," and which is evidently written by a Christian man:

"The colored man is no longer a slave. He like all others is his own man, and as he shows himself worthy of respect he in the long run will be respected. But he, like all other men, must none the less await his social opportunity. He must work his way to social confidence for himself, and depend on no other man for this promotion. How far he will go in the scale of human progress depends at last on no other mortal. God and himself alone must determine it.

"Where the Almighty has drawn the line between the two races we must all stop. Where he has not drawn that line, present discrepancies must in the end give way to those social exigencies which no man can resist in the end, however he may allow his prejudices to master him for a time. Our first duty, then, to ourselves and society, is to wait patiently God's own time for the day of possibilities, honestly in the mean time ho'ding ourselves open to the promptings of Christian humiliation and a profound sense of justice in dealing with our fellow-creatures. Any other course will mislead and misplace us in this most difficult of all social situations, for which there is no panacea. We must feel our way to the truth and humbly and honestly accept it when found."

....How glad we ought to be that such advances have been made in orthography since the sixteenth century. Here is an extract from a bequest of a dwelling-house in Bristol, England, to the Church in that place, in 1533:

"I do gyve my dwellynge howse in Ratcliff St. to Rob. Sawbryge, he to kepe an obytte yerely in the Chappell of S. Erasmus in the Church of S. Thomas the Martyr, the sayd obytte to begyn upon Ax Wednysday the dyryge, and on the morow the Masse of Requiem for my sowle and all cristen sowles to be prayed for and the gret bell to be tollyd to the sayd dyryge and masse."

In those days they wrote "payntynge," "Trynyty," "lyvyth," "bewyldynge," and such like grotesque words. Three hundred years hence our posterity will wonder and laugh over our grotesque, our phthisis, our programme, and the useless multiplication of letters in other words. Already—

> Our fathers their failing spelling see
> And such as "bewyldynge" is shall "building" be.

....*The Barnwell People*, published in the county made infamous by the late massacres, does not approve of Northern benevolence seeking to educate the Negro. It says:

"The coddling and nursing that is being deluged upon him is bringing him to ruin beyond redemption. Neither he nor his leaders have yet learned that a little learning is a dangerous thing. Altho in the very infancy of his freedom, his false friends are seeking to put him above the intelligence of the white master race that has been free from its very cradle, that has led the world's restless march toward all its best achievements.

"And the Negro listens and accepts such gush as gospel. He is coming to believe the mistake that he was the injured martyr of slavery, instead of the truth that he was its best beneficiary. He is turning his back upon the truest friend he ever had, the owner schoolmaster, who has trained and educated him for the future that must be met and gone through."

That "owner school-master" made it a crime to teach him to read. Is that fact forgotton!

....The well-known "realist" Zola, had made a canvass for a seat in the French Academy, vacant by the death of one of the "Immortals." In the preliminary secret meeting in which the merits and demerits of the candidates were discussed, Lesseps, among others, warmly indorsed Zola. Ernst Renan, however, according to the *Univers*, arose and declared that his conscience would not permit him to sit in the company with a writer who, on every page, and almost in every line of his books, undermines morality, insults modesty, challenges all decent men, and only feels himself comfortable when sitting in the dirt. He continued: "I have just completed reading his latest work, '*La Bête Humaine*.' After reading this I can express my opinionof him only in these words: he is a *degôutant animal!*" This settled Zola's case as far as the Academy was concerned.

....New Jersey can hardly afford to mar her good name in the matter of her divorce laws by reducing, as the lower branch of her Legislature has proposed, the term of desertion before divorce is permissible to two years. That State, and others too, would do better to give their attention to some legal discouragements to the favorite resort to desertion as a ground of divorce. At present, if one or both parties desire a divorce, desertion is a favorite means of bringing it about. Desertion, neglect to support and cruelty are growing evils, and it is time that our laws should discourage them in every practicable way. As things are now, our divorce laws often put a premium on these offenses. Certainly it is no time to foster them in order to enable a few persons to obtain divorces after a desertion of only two years instead of three.

....The infamous Lottery bill has been killed in the North Dakota Legislature. The influence of the Administration as well as that of all good people was against it. The present Administration does not love lotteries. Mr. Peter F. Herwig, late Chairman of the Louisiana Republican State Committee, is one of the heaviest stock-holders in the Louisiana lottery and was a candidate for Collector at the Port of New Orleans, but the President would not appoint him, wisely preferring ex-Governor Warmoth. Republicans have had quite too much to do with that Louisiana Lottery, which received its special privileges for a term of years when the State was under Republican control. We shall see by and by whether its privileges will be continued when the term expires.

....J. G. Montfort, D.D., having reached his eightieth year, announces his withdrawal from the *Herald and Presbyter*, leaving it in the hands of his sons who have been associated with him for nearly a score of years. Dr. Montfort is a man of great ability and positiveness, and has made the *Herald and Presbyter* a strong influence in the Presbyterian Church. He has also been very active in other ways in the councils of the Church, having taken a leading part in the Revision controversy and also in the serious, and at times most bitter differences which have developed in the management of Lane Seminary, of which he is, we believe, the senior trustee. He leaves the paper in good hands, and we doubt not will still give it his counsel.

....The young Duke of Orleans has been found guilty of violating the law banishing from France all pretenders to the French throne, and sentenced to imprisonment for two years. He admitted that he knew that he was violating the law, but pretended that his motive was to serve his country as a private soldier in the army. This was doubtless a mere pretense. The law itself may be a political necessity in the existing circumstances of the French Republic; yet when the Republic shall have reached the state of mature manhood, no such law will be needed for its protection against royal pretenders. It would be a generous act in President Carnot to pardon the young man, on condition that he will promptly leave France.

....The birthday of Abraham Lincoln was last week celebrated in this city, in Brooklyn, and in other cities of the Union. He was born the 12th of February, 1809, and hence, if now living, he would be eighty-one years of age. He was assassinated in 1865, and was then fifty-six years of age. Next to that of Washington, his is the most honored name in American history. Washington is deservedly called the "Father" of his country: and Abraham Lincoln is with equal propriety called the "Saviour" of his country. Each was needed for the crisis that met each, and each met that crisis. The American people will never forget to honor the memory of both.

....Chloe Lankton, of New Hartford, Conn., is dead. The woman whose story of suffering and faith was first told in THE INDEPENDENT by Miss Atwell, about thirty years ago, died a few days ago as the result of an attack of the prevailing influenza. Her story was afterward published by the American Sunday-school Society, and over twenty thousand copies of the book were sold. During all these years gifts from at home and abroad came to her unsolicited, a home was provided for her; but she lay all this time on her bed the victim of incurable disease, yet cheerful and helpful, and an example of faith and courage.

....And still the World's Fair deadlock continues. Still the two bills, the original one of the Committee, and the new one fathered by Mr. Platt, face each other in the Legislature of the State. We see now no probability that either will pass and secure the Governor's signature; and it is not clear, under the circumstances that the city of New York will care to expend ten millions for the object. As we go to press a great public meeting is being held in Cooper Institute to forward the original bill; and a message of peace comes from Thomas C. Platt, which may give us hope, and the Fair.

....The President has appointed, and the Senate has promptly confirmed, that able and accomplished journalist, Charles Emory Smith, of the *Philadelphia Press* to be Minister to Russia. It will be remembered that the President's first choice for this post was Allen Thorndike Rice, editor of the *North American Review*, who was cut off in the prime of his manhood on the eve of sailing for St. Petersburg. Never before in the history of the country have so many journalists occupied stations of honor in our diplomatic service.

....The victory of the Gentiles in the Salt Lake City election last week was complete and decisive and magnificent. The Mormon Church may yet hold its sway in the smaller towns, but its power is gone, and its polygamy must come to an end, and its political power and its industrial tyranny cease. As in the case of the Oneida Community, in this State, public sentiment has done the work more than law; and this public sentiment has invaded Zion itself, and has substantially aided the Gentiles in their victory.

....The Judiciary Committee of the Assembly of this State, charged with investigating the conduct of Judge Bookstaver in the Flack divorce suit, was also directed to inquire and report what legislation may be necessary and proper to be enacted in the public interest, and particularly in actions for divorce." The latter is a most important inquiry, and will demand considerable time. The Committee, however, should at once proceed to the Bookstaver case as the first and most urgent thing to be immediately done. Let there be no delay here and no dodging.

....The scheme of the Louisiana Lottery Company, which is about at the end of its rope in Louisiana, to fasten itself upon the new State of North Dakota by paying to the State a bonus of $100,000 a year, last week came to grief. Altho a bill for the incorporation of the company had been passed by one house of the Legislature, the bill has been indefinitely postponed; and that would seem to be the end of the plot for the present.

....The rumors that the Bank of England was about to issue silver one-pound notes turn out to be without any foundation. The *Financial News* says that no such idea has seriously been the Directors of the Bank, and that all the leading bankers of England are opposed to it. The Directors of the Bank could not issue such notes without a special act of Parliament.

....Those interested in creed revision will get instruction from the proposed basis for union of the Presbyterians in India, of which we give an account under "Missions." The creeds proposed are the Apostles', the Nicene and a new short creed, while the Assembly's Confession is to be put aside where it can be gazed at with veneration.

....The crazy rush into the newly opened Sioux reservation illustrates the approaching end of our free land system. The good land is now so nearly taken up that when, by such a special opportunity, a good tract is opened to settlement, men run over each other in the effort to be first on the ground.

....That part of the law of this State which forbids newspapers to publish any account of electrical executions, is an unjust interference with the freedom of the press; and we are glad to observe the introduction into the Legislature for its repeal. We do not believe the provision to be constitutional.

....It is reported that the Czar of Russia has added to his imperial cares and anxieties those of becoming an immense cotton planter, and that he annually raises a huge crop of cotton from his vast estates at Mughab. This is rather a queer metamorphosis for royalty to assume.

...The great trouble with the Democrats in the House of Representatives is that they are in the minority, and yet want virtually to exercise the powers of the majority by preventing it from carrying into effect its own will. This is the whole thing in the compass of a nut-shell.

....The bill introduced into the Legislature of this State, proposing to substitute life imprisonment for capital punishment in murder cases of the first degree, is an excellent bill to go into the waste-basket. The law is right as it is, without any change.

...."The Southerners are naturally the best politicians in America, and also the poorest philosophers—they never look ahead." That is what Editor J. C. Embry, of the African Church *Visitor* says, and there is history back of the remark.

PROVOKING one another "unto love and to good works" is one of the kinds of provocation to which the Bible refers. This is a very safe kind of provocation. The more of it the better. It stirs up no wrath, and leads only to good results.

....The divinity of Christ, so far from being a dry, abstract, and merely speculative dogma for the intellect to handle, is a concrete, living and infinitely precious reality to call forth the confidence and affections of the heart, losing none of its preciousness because veiled in mystery. We can apprehend and believe the fact, and reap the comfort thereof, even tho we cannot explain it. The fact gives us a divine Saviour to love and trust.

....The Bible speaks of the "full assurance of faith," meaning thereby a faith that is so confident and positive, so free from doubt, and so firmly fixed on God as revealed in the Gospel of his grace, that it practically amounts to assurance. This is the sort, or rather degree of faith that honors God and at the same time pours the richest experience into the soul. If one wants the comforts of faith, he must exercise the faith that imparts these comforts.

....A mother, her married son, and her married daughter, with the husband of the mother and wife, sat together at a Christmas dinner, and all alike enjoyed the happy scene. In less than two years the mother, the son, and daughter were dead, and their bodies sleeping side by side in Greenwood Cemetery; and the husband was left without wife or children. How little did they dream of the sequel then so near, when enjoying that happy Christmas! How much we all need a God to trust, and to trust in that God!

Religious Intelligence.

THE METHODIST BOOK CONCERN.

DEDICATION OF ITS MILLION DOLLAR BUILDING IN THIS CITY.

MASS MEETING IN THE METROPOLITAN OPERA HOUSE.

SPEECHES BY BISHOPS ANDREWS AND FOSS, DRS. CRANSTON, CRAWFORD, CHADBOURNE, HUNT, LEONARD, AND BUCKLEY AND GENERAL FISK.

Two meetings of marked interest to American Methodism were held in this city last week. On Tuesday nearly six hundred people gathered in the magnificent structure, recently completed on the southwest corner of Fifth Avenue and Twentieth Street, which is designed to be the permanent home of the Book Concern and the Missionary Society of the denomination for at least a century. Bishop E. G. Andrews offered the prayer of dedication, while addresses were made by several prominent men. On Thursday evening a mass meeting was held in the Metropolitan Opera House, where the General Conference gathered in 1888. The meeting was in the form of a triple celebration, marking as it did the centennial of the Book Concern, the seventieth anniversary of the Missionary Society, and the completion of the Publishing and Mission House in Fifth Avenue. Bishop Andrews presided, and several addresses were made bearing on the work of the two societies which are to occupy the new building.

A DESCRIPTION OF THE BUILDING.

The splendid edifice in Fifth Avenue, which it is hoped will not only be the Mecca of all the followers of Wesley, but an object of interest to all denominations in and about New York, is eight stories in hight above the pavement, and covers a plot of ground 105 feet in Fifth Avenue and 170 feet in Twentieth Street. The main entrance is No. 150 Fifth Avenue. The site cost $450,000, and the structure something over $550,000.

In the construction of this stately building, permanence rather than ornamentation was the idea kept constantly in mind. The materials used are principally of Jonesborough pink granite and Baltimore pressed brick. The first two stories are of granite, the next four of brick, and the seventh and eighth of granite and brick. An authority on questions of architecture says:

"The material chosen compelled, or, at least, suggested, a very simple treatment. The basement is of a dark-reddish granite, and a lighter granite is used for the wrought work of the superstructure, except where red terra cotta is introduced sparingly in decorative panels. In conformity, apparently, to the light tint of the granite used in immediate connection with it, the brick is laid with white joints that gives the brickwork a prim and old-fashioned aspect that most designers have of late rather carefully avoided. The detail of the building is scholarly and refined, and adds to the general expression of sobriety and decorum. The chief success of the composition is in treatment of the corners, but there is nowhere any manifest failure, and the whole is dignified and impressive."

In the basement are the engine room and an ample storage room, in addition to a room containing the large press on which *The Christian Advocate* is printed. The other presses are in an upper story, but this one needs to be near the foundation. Storage vaults connect with the basement. The entire building is supplied with electric light generated by two dynamos in the engine room. Several elevators, both for freight and passengers, run from the basement to the upper floors.

The ground floor contains one of the finest retail bookstores in the land. Altho the Book Concern has nearly 3,000 publications on its list, so spacious is this floor that a part of it in Fifth Avenue has been rented to a piano firm. The second floor is devoted to the interests of the wholesale department, and to offices for the numerous bookkeepers and the agents of the Book Concern, Drs. Sandford Hunt and Homer Eaton.

The third floor is of special interest to the public, as it contains, besides the office of the Bishop, the offices of the Missionary secretaries, the library and the Chapel, in which the dedicatory services were held. It is expected that special services, concerts and lectures will be held here. The Chapel will accommodate between five and six hundred people on the main floor and in the gallery. It extends through two stories and is tastefully decorated. On the walls hang the portraits of many of the men who have made Methodism a power in this city and throughout the world. On the fourth floor are the offices of *The Christian Advocate*, *The Methodist Review*, and Board of Education. The Publishing Department occupies a part of this floor, as it does of four others. The Missionary Society shares the fifth and sixth floors with the bindery, while on the seventh floor are the presses. The composing room and stereotyping rooms are on the eighth floor.

THE SERVICES OF DEDICATION.

The committee of the Book Concern that invited their friends to the Tuesday evening meeting were: Sandford Hunt, Homer Eaton, William Hoyt, Clinton B. Fisk and Ezra B. Tuttle. The Missionary Committee were: C. C. McCabe, J. O. Peck, A. B. Leonard, John M. Reid and M. D'C. Crawford. Mr. Hoyt presided, and with him on the platform were Bishop Andrews, Dr. W. F. Whitlock, Dr. Eaton, General Fisk, Dr. Earl Cranston, of Cincinnati, Dr. Crawford, and Dr. G. S. Chadbourne, of Boston.

Among the hundreds of clergymen and laymen present, nearly all of them accompanied by their wives, were seen Dr. Hunt, Dr. W. P. Stowe, and Amos Shinkle of Cincinnati; Dr. C. H. Payne, Dr. H. K. Carroll, of THE INDEPENDENT; Dr. J. M. King, Dr. Fry, Editor of *The Central Christian Advocate*, S. A. Kean, of Chicago; Dr. Bowman, President Henry Buttz, of Drew Theological Seminary; Dr. G. H. McGrew, of St. Paul's Church; Dr. D. H. Moore, of Cincinnati; John French, George I. Seney, Ex-Governor P. C. Lounsbury, of Connecticut; Dr. W. H. De Puy, Editor of *The People's Cyclopædia*; Dr. Merritt Hulburd; C. Studebaker, R. Dimond; Dr. Nast, Editor of *Der Christliche Apologist*.

General Fisk called the meeting to order, and said that the Building Commission desired that William Hoyt, the chairman of the Building Committee, should preside. Mr. Hoyt announced as the opening hymn in the new chapel, which was brilliantly lighted with the scores of electric lights:

"Hasten, Lord, the Glorious time."

After the hymn, in which the congregation joined heartily, Dr. Whitlock offered prayer. This was followed by the responsive reading of Psalm cxxii, led by Dr. Eaton.

In behalf of the Building Commission, General Fisk, its chairman, presented a report showing that the site and the structure together had cost something over a million dollars. There is to-day sufficient money in the bank to meet every contract still unpaid, which leaves the building free from debt. This announcement was received with applause as was the statement that the foundations rested on solid rock, "where the foundations of the Methodist Church should always rest; for if the foundations be destroyed, what shall the Methodists do?" After a tribute to the architect and the contractors, the speaker said that when the final adjustment is made, it is expected that the Missionary Society will own one-third of the building, and the Book Concern two-thirds of the building and the ground.

General Fisk said that there was to be an interpolation at this point, and that Mrs. Kate Van Deusen, a sister of Dr. Hunt's wife, would present in behalf of the ladies whom she represented, the beautiful flag which had been gracefully looped above the portrait of John Wesley. In a few well-chosen words the presentation was made, and in behalf of the Commission the National emblem was accepted by General Fisk.

Bishop Andrews, who has recently returned from a visit to China and Japan, made the first address. He was especially happy in his references to the men who had planned and executed the noble structure in which they were gathered. He rejoiced at the fact mentioned by General Fisk, that it was possible to dedicate it without a debt, and then noted the pleasant features of the new home of Methodism; its accessibility from different parts of the city; its spaciousness, not only for the demands of the present but for the decades to come; its convenient arrangement, its stateliness and its beauty. His amusing proposition made to Mr. Hoyt as a business man in regard to the name "Book Concern," was followed by the hope that at no distant day this "forbidding name" should be replaced by "Book House" or "Publishing Department." The proposition was that given a new business; given a debt of $600; given the capital expended; given the distribution of the assets in the saddle-bags of scores of preachers all over the then settled country; given a debt of $4,500 at the end of ten years—"given all these" said the Bishop, "I submit whether the name was not well chosen? Can you not perceive that there was great 'concern' of mind in those days?"

Dr. Earl Cranston, of Cincinnati, one of the Western Book Agents, brought a greeting from the West, and a plea that the price of books should not be reduced. His address was listened to with close attention but was not punctuated with the same amount of applause that greeted Dr. Crawford. In his speech, he said:

There is an unsympathetic, if not an unregenerate cadence in the cry for a literature at cost. The minister who by patrimony or matrimony is delivered from fear of want should never echo it. The people who have not paid even cost for the Gospel presented to them, much less a profit to the itinerant on his investment of brain and heart and education and life and home and family comforts, should at least be willing to allow for his benefit in after years the profit they would otherwise pay to an ordinary vender of books and periodicals. I admit that their direct obligations may be otherwise discharged, and that it is for them to say how they will meet that claim. But what right have we, who have only as temporary trustees come into control of an institution founded and endowed by our fathers, to be tampering with any proposition that implies the practical confiscation of their property rights in this institution?

Still communing with the founders and fathers of our institutions, let us dutifully accept another word of warning. It is more than a coincidence that as the lines which bind us to the fathers are broken, one by one, the social and religious ties that bind us together are also yielding. The class-meeting was the unit of organization and the school of sympathetic fellowship. It is going from us as the shades of the fathers dissolve into the forgotten past. The sons who forget the fathers will in like manner soon be forgotten. Ominous, indeed, are the facts already confronting us touching the pastoral relations. Its once sacred and Scriptural character is being destroyed under the exactions of convenience, taste and commercialism attending both its initiation and dissolution. Annual Conferences are seriously debating the problem of entertainment at hotels. Their coming and going are no longer to mean more prayers in the home, more life in the Church, more souls at the altars where they gather. Alas, for these indications that preachers and people are willing to break the blessed intimacy that Christ established between them! If ever the ministry needed for its own welfare to be lovingly interested in the people it is now. If ever our people needed to cultivate affectionate recollections of the men who first led them to God, or have at any time ministered to them in holy things, it is now.

I am for John Wesley as the leader of our Methodist hosts. I am for the Sixth Restrictive Rule and the rights of the fathers. I am for literature below the average cost for similar grade, but paying a reasonable profit for our worthy veterans. I am for every bond that holds Methodism intact and the whole body close to God. Therefore I am for the Book Concern, and for such a spirit in the dedication of this vast building as shall cause a shout in the Methodist host on either side of the swelling flood that yet for a little time rolls between.

After the hymn "I love thy kingdom, Lord," Dr. M. D'C. Crawford made an interesting speech, simple, reminiscent, practical. The first money he ever earned was received for work in the folding-room of the Book Concern. He told of the kindly manner shown by the agent who handed him the dollar, and with it offered the prayer that God's Spirit should ever abide with him. "And I believe that prayer was answered," said the speaker, with emotion; and a chorus of "Amens" testified to their belief in his statement.

Dr. Crawford did not wholly agree with Dr. Cranston regarding the perfection of Methodist literature, or the price at which it is sold at present. He thought it should be made better; and in saying this he desired to cast reflections on no one; but he added: "The books and the literature could be better; they would be better if there were more brains in them." While pleased with the new building, that did not wholly satisfy the speaker. There should be more portraits; not half of the men who should be remembered are represented. There should be a great Methodist library in the building; the one now gathered is but a nucleus of what should be the most complete in the world—one in which every book published in any language by a Methodist firm, or written by a Methodist, should have a place. He would have a large reading-room in which all the Methodist papers and periodicals should be on file, and a historical cabinet relating to the denomination that should be unrivaled. In a word, he would have the building the one in all New York toward which all Methodism would turn with delight.

Chaplain McCabe, who was expected to speak, was absent. The last address was made by Dr. G. S. Chadbourne, of Boston, who said, among other things:

This stately pile, with all the appliances for its work with which it is crowded, has a voice for me; and my brief address will endeavor to interpret that voice as it sounds in my ears. It speaks to me of the mission, the function of the true Christian Church, which I conceive to be twofold: It is, first, to evangelize men, to convert them to the Christian faith and doctrine, and, secondly, to educate, to culture them therein. The true Christian Church must be on the move; it must be aggressive; it must go to men, and it must assimilate them; it must build them into itself. I am glad to-night that we can make our confident appeal to the history of Methodism in support of its claim that it has this evidence of being a true Christian Church. "The world of my parish," said its founder; and no true son of Wesley has ever been content with any less field than the world. I think I am not assuming too much when I say that no other branch of the Christian Church is doing so much to-day to evangelize the world; no other is carrying and preaching the Gospel to so many of the millions of the earth as our own branch of it.

The second function or mission of the Christian Church, as I conceive it, is to educate, to culture men in the Christian faith and doctrine. And here, again, I do profoundly rejoice that my own Church is second to none. No branch of the Church is doing so much to promote in the world an intelligent, well-grounded and therefore national religious faith. Methodism has never held to the idea that ignorance is the parent of devotion. On the contrary, it has from its origin utterly repudiated that false and mischievous assumption. Its whole history, from its birth in Oxford down to this hour, is the emphatic denial of that charge or insinuation sometimes heard that Methodism was rather in sympathy with an uneducated ministry and an uneducated membership. It has been the glory and boast of Methodism that it has been in hearty sympathy with the people—with all the people. It has proclaimed its mission to be to preach the Gospel to the poor as well as to all others who would hear it. But it has never counted ignorance, illiteracy, as a virtue, but has done more than any other religious body to do away with them, and to raise up a membership whose piety would rest on knowledge and intelligence.

Mr. Hoyt, on behalf of the Building Committee presented the building for dedication. Mr. Shinkle spoke for the Book Committee, and in the absence of E. L. Fancher, Dr. Hunt represented the Missionary Society. Bishop Andrews offered the prayer of dedication and, after the doxology; the venerable Dr. Nast pronounced the benediction.

THE MASS-MEETING IN THE OPERA HOUSE.

THE gathering at the dedication of the new building was not so large as the occasion justified, owing to the somewhat limited accommodations provided; but an opportunity was given for the people to be present Thursday night at the Metropolitan Opera House where a triple celebration was held. The audience filled that great auditorium from the platform nearly to the roof. Many of the boxes were occupied by the families of the prominent men who had seats on the stage. Besides representatives from nearly all the Methodist churches in this city, Brooklyn and Jersey City, there were members present from many churches in other cities and towns at a distance.

In the absence of Bishop Bowman the duty of presiding fell upon Bishop Andrews. At his left hand sat Bishop Foss, while his right-hand man, in more than one sense, was Gen. Clinton B. Fisk. Near him were the other speakers—Dr. S. Hunt, Dr. A. B. Leonard, and Dr. J. M. Buckley. A pleasant feature of the evening was the presence and the unexpected tho delightful address of one of the few men who have gone from the Methodist Church into another denomination, Dr. Thomas Armitage, for many years the successful and honored pastor of the Fifth Avenue Baptist Church. Drew Theological Seminary was represented by President Buttz, several of the professors and many students.

The exercises were opened with the hymn, "O for a Thousand Tongues to Sing," in the singing of which the thousands present joined heartily. After the prayer by the Rev. Dr. John M. Reid, Psalm lxviii was read by the Rev. A. E. P. Albert, of New Orleans, who with two of his colored brethren occupied a seat on the platform. The second hymn was "See How Great a Flame Aspires."

BISHOP FOSS ON "THE BOOK CONCERN AND MISSIONARY SOCIETY—JOINT AGENCIES IN EVANGELIZATION."

In introducing Bishop Foss, the first speaker of the evening, Bishop Andrews said:

Bishop Foss will now address us on "The Book Concern and Missionary Society—Joint Agencies in Evangelization."

The address of Bishop Foss was as follows:

The immortal words incorporated into the Declaration of Independence made thirteen independent colonies, and other words fitly framed into that Constitution, which Mr. Gladstone termed "the most wonderful ever struck off at one time by the brain and purpose of man," consolidated those infant colonies into a nation, which will go down the ages of time the glad evangel of Government by the people of the people and for the people.

Let us ascend at once on these stepping-stones to the greatest

interest of mankind. Christianity has wielded both tongue and pen. At the outset, on the day of Pentecost, it was revealed to us as a tongue of fire. To be sure we have no line that the physical right hand of Christ ever wrote, but he set the stamp of divine authority on the ancient Scriptures. I think there might be changes in the titles of some of the books of the New Testament. The fifth might better be termed "The Acts of the Lord Jesus Christ," and the sixth, "The Epistle of the Lord Jesus Christ to the Romans," and the last, "The Revelation of the Lord Jesus Christ to the World through the Soul of John."

Christianity has followed the same patterns in all ages. It has used both tongue and pen. Luther did both. I know he said: "Here I stand, I can do no other, God help me. Amen." But long before that he had worked and had written the ninety-five theses by which he broke forever with Rome, and after that when he could no longer speak, being imprisoned in the castle at Wartburg, he performed one of his greatest services for the Reformation by writing a translation of the Holy Scriptures into the common tongue of the German people. He also wrote commentaries in which he put the profoundest doctrinal conviction of his life, one of which, in the very nick of time, found out John Wesley and led him to the joyful knowledge of a personal salvation; thus making Martin Luther the lineal grandfather of Methodism.

The Methodist Church all along has followed this same lead It has gone everywhere blowing its trumpet and proclaiming with the tongue the great salvation which it believed in, and emphasizing its teachings by that great agency, the printing-press. So it is most fit that these Book Agents and these Missionary Secretaries should sit together here on the same platform to-night; nay, that the Senior Publisher and Missionary Treasurer should actually be condensed into one and the same person. Surely, in this hour, when these people are gathered, representing the Methodists of the land, to exchange congratulations on the completion of that magnificent pile in Fifth Avenue in which these two classes of the Church's workers are to be housed, it is fitting that we should give thanks for all that has been accomplished.

What has God wrought? Through the tongues and types of Methodism we commemorate in this first decade of the second century of the organization of the Methodist Episcopal Church. What has God wrought for our Missionary Society? Just seventy years ago that society had its first anniversary. Eight hundred and twenty-three dollars and sixty-four cents was in its treasury; and when, amid the congratulations of that auspicious hour, one speaker dared to predict that the time would come, he hoped, when the churches within the limits of the Baltimore Conference alone would raise as much as that for missions in a single year, he was thought to have departed from his reason. Last year the aggregate of our receipts from the Missionary Society were $1,130,000.

And its twin sister, the Board of Church Extension, has done more than any other civil agency to lay broad and deep and permanent the morality and religious sentiment of at least twenty of our States. It has gone into foreign lands, and has gone to stay, until the rosy light shall overspread the whole earth; it has gone to plant churches and schools and hospitals and printing-presses, God has graciously blessed us in this country. In India and China alone we have to-day three hundred dusky Orientals whom we have led into the ministry of the Word, and who are proclaiming the Gospel against the heathenism which they have lately abandoned, and twelve thousand more who sit down every month with our missionaries at the sacred table of the Lord. The missionary presiding elder of one district tells us that in 1888 the baptisms were 1,407; that last year they were 2,966, and that in this year in all probability they will be 4,000. Blessed be the Lord for such indorsement of our work in the heathen world.

How much this other arm of evangelistic service has aided no man can fully tell. How much has it not done in printing and propagating the essential spirit of Methodism and in multiplying its workers? Fortunate it was for the world that Methodism was born and bred in a renowned university, and that in the first generation of its history it raised up such authors as Wesley and Clark and Watson and Fletcher, men whose amplitude of learning was of the first ability. Watson was one of the most earnest workers the Church has ever known. Fletcher was the very ideal of a master in religious controversy. His wit and style were as easy and his logic as merciless as his character was saintly. And these men have inspired the thousands of ministers who have followed in their footsteps.

When my father was a humble circuit preacher down on the east end of Long Island, he read from the Confession of Faith as used in the Presbyterian Church. There were a large crowd present, including many of the Presbyterian elders, and one of the latter remarked on his way home: "What business had that Methodist preacher to read publicly out of the Westminster Confession?" And then he added, "He read the very worst thing in it." Those "very worst things in it" our Presbyterian friends are now struggling to cast out. We wish them the greatest success in their undertaking. They are on the right road.

But the subject is very large and my time is very short, and I must be done. Missionary Society and Book Concern, go on in your grand career of evangelizing in our own land and in all lands! Work in the spirit of the Master! Remember that grand model of the missionary of the earliest days of Methodism, Bishop Poole, who, until his death, was in his own person the embodiment and director of Methodist missions, who lavished his whole large fortune on this work, giving away more money than any other Methodist, and, some historians tell us, more than any other Protestant in the time in which he lived; and who at last, while on the way to the Orient to plant missions there, had the honor to give his body to the Indian Ocean. I say cherish his spirit and go forward in that spirit to the work. Let me close with an incident that occurred in his life. He was very sick, nigh unto death. He thought of going South, and he had a dream. He thought an angel was bearing him out of the body up into Heaven, and that passing through clouds and waves of glory in his upward flight he seemed to be buffeted back. He begged to be taken into the presence of John Wesley, but was told by his angel escort:

"You cannot go, your work on earth is not done"; and then he felt the most unalterable regret that ever had seized his spirit, and he begged again to be allowed to go on into the heavenly world and to meet John Wesley. But the angel was obdurate and said: "No, you must go back to the world, God wills it, and finish your work." Then said he: "If I must go back, let me go; but let me blaze until I die." He came immediately to the Conference, worked hard, and blazed until he died. Let us go on and blaze, not indeed until we die, but until in the multiplicity of your work and your holy influence you shall live forever amid the splendors of the eternal world.

DR. ARMITAGE PRESENTS SOME MEMENTOES.

The next speaker on the program was Dr. Sandford Hunt; but before introducing him, Bishop Andrews said:

Very many of our saints of Methodism who have departed for a little while, always have turned with a loving heart toward the Church again when they have reached the hights of prosperity in their usefulness. One such is here with us to-night; and I am very happy to be able to introduce to you this evening a man very well known in New York, the Rev. Dr. Thomas Armitage, of the Baptist Church.

After the applause following the mention of his name had ceased Dr. Armitage said:

I hope to be pardoned for this intrusion. I hold in my hand two or three manuscripts of Methodism. They have been locked up in my desk possibly for a score of years, and I have felt that the occasion to-night would be a fitting one to hand them to the people who should own them. First, there are two manuscripts of as distinguished men as the Methodist Church ever produced either in this or any other country. The first is a sketch, I take it, of a lecture, by Dr. Wilbur Fisk on "The Death of Christ." It comes to me directly from his study through the hand of his wife and a mutual friend. It is merely a collection of watchwords, evidently intended to guide him in his address; but you get a very comprehensive idea of the whole sweep of his mind on that thought—the death of Christ. It is in his own handwriting.

The other is a series of notes upon certain portions of the Epistle of Paul to the Romans, covering eight finely written pages, in the handwriting of John Summerfield. His biographer says that he was an enthusiast in his study of the Pauline literature, as it is contained in that book, and here we have some of the results of close application. These pages were presented to me by his sister, Mrs. Blackstock, many years ago. She said she would present them to no other person on earth but myself. They were the last manuscripts of the sort that were left in her hands. She had the kindness to say that in many things I reminded her so much of her brother that she believed they would be well taken care of if she left them with me. I said to her:

"Have you anything else that is particularly from your brother?"

She said: "Yes, I have the most precious thing that he left on earth, namely, an ivory pocket memorandum tablet which he carried in his pocket for years. I found it in his pocket after his death, and it is covered with memoranda from his own hand. I will give you it if you will faithfully promise me that it shall be kept as a sacred trust."

I promised always to care for it, and I have kept my promise, and now after nearly a quarter of a century, I think these two productions of these princes in Methodism should belong to the Methodist Episcopal Church, and I would like to present them to Bishop Andrews to-night, desiring that he will put them in a glass case or in some other convenient and safe repository to be kept in your beautiful new building with all the other relics of the dead and the productions of the living that there find a home.

Bishop Andrews: We shall take great pleasure in seeing that these mementoes are carefully preserved, and we thank Dr. Armitage for the gift. We have received some letters of regret, and have only time to hear one of them read. General Fisk will read it.

DR. HUNT ON "THE BOOK CONCERN."

After General Fisk had read a letter of regret from the Rev. Dr. Howard Crosby, Bishop Andrews said:

Of this one hundredth anniversarp of the founders of the Book Concern, and of this anniversary of the founding of the Missionary Society, no one is more entitled to speak than the senior member of the Book Publishing Society. I introduce to you Sandford Hunt, D.D.

Dr. Hunt then delivered the following address:

We are assembled to-night, according to the program in you hands, to celebrate the completion of one hundred years in the history of the Methodist Book Concern and the seventieth year in the history of the Missionary Society of the Methodist Episcopal Church. One hundred years in the march of centuries in the history of the world is but a small fraction in the moving procession; but in the history of individuals or institutions it may bound the time of their origin, record, close and burial.

Every organization, like every child, must pass through a period of growth to reach the maturily and strength of manhood. One hundred years ago, at the time of the establishment of the Book Concern, the Methodist Episcopal Church was but five years of age and numbered only fifty-eight thousand members. The United States had but two years before adopted a Federal Constitution, and only three and a half short months before the opening of the first book-store in Philadelphia. Washington, the first President elected under the Constitution, had been inaugurated in this city of New York.

There was not at that time, nor for twenty-five years thereafter, a religious newspaper in the United States. Of the forty-three papers, political and local, published in 1789, the combined circulation did not equal in material the New York *Christian Advocate* of to-day. The itinerant ministers, upon whom depended the success of the new enterprise, traveled on horseback, fording rivers long yet to remain innocent of bridges, and penetrating forests which wild beasts had held with undisputed claim.

It was in the midst of such surroundings that the fathers of the Church laid the foundations of our Book Concern, which has attained a magnitude so honorable to the Church to-day. They had no experience to guide them, and no models to copy or warn them. They were stimulated, however, by the record of the founder of the Church, who yet lived to give his benedictions to our men and their work. Mr. Wesley had traversed Great Britain and other parts of the world for fifty years, traveling 250,000 miles—ten times the distance around our world—chiefly on horseback. He had preached on the way 42,000 sermons, and yet he found time to write and publish thirty solid volumes, and translate and publish one hundred and twenty more.

He required the preachers whom he sent out to severe fields of labor to be students. If they were unwilling or unable to form studious habits, Mr. Wesley dismissed them from his ranks. The first preachers of the Methodist Episcopal Church felt the need of books quite as strongly as Mr. Wesley. Some were imported from England. The regular trade would not run the risk of remunerative sales. Hence five years after the organization of the Methodist Episcopal Church, John Dickins, pastor of a church in New York City, was sent to Philadelphia to found a book-store and publishing house. With his borrowed capital of $600 he flung his banner to the breeze and began his work. In addition to his agency as Book Steward he was pastor of a church. Debts and embarrassments were inevitable. To crown the burdens Mr. Dickins died of the yellow fever in 1798, leaving a debt of $4,500, which at that time was a formidable one. When Ezekiel Cooper, his successor, grappled with the difficulties of the situation, he was requested by the Philadelphia Conference in 1802 to pack up the whole Concern stock—books, accounts and all—in his trunk, and leave for Baltimore. This he declined to do; but two years afterward he removed the business to New York.

If Philadelphia dismissed the Book Concern without tears of regret, we do not learn that any jubilee of welcome greeted its advent in New York. Within twenty years the business was removed from one street to another seven times. In 1833 lots were purchased on Mulberry Street, where our manufacturing has been carried on until last month. In 1836 the whole structure was devoured by fire. By this time the whole Church had felt the importance of her publishing house, and contributions were furnished, amounting to $89,994.98, New York City now taking the lead. In that unpretentious building products have been sent out, which, in connection with the Western House, amount to $50,000,000; and, what is more remarkable, one-half of this amount has been printed and sold within the last sixteen years.

In 1820 a branch house was established in Cincinnati. In twenty years it became a separate corporation, and its history is quite as successful as our own. In the summaries which I present, both of capital and products, I include the business of that house, as the general term, "The Methodist Book Concern," includes both.

That little capital of $600—borrowed one hundred years ago—has now become $2,500,000; and while this has been accumulating the Book Concern has paid out, for various purposes outside of its own business, more than the $2,500,000 now retained as working capital. Of this sum over $700,000 has been given for the support of superannuated preachers, widows and orphans; and last year, and this, we are giving $100,000, and the shadow of this sum will never be less!

We would naturally expect a rapid increase in business, because of the marveleus increase of our membership. In 1790 the number of inhabitants in the United States was about 4,000,000; the number of members in the Methodist Episcopal Church was 58,000. The increase in the nation has been fifteen-fold; the increase in the membership of the different branches of Methodism has been at least sixty-fold, or four times that of the population.

As rapidly as the Church has increased, both actually and relatively in membership, it has increased in its patronage of the Book Concern more rapidly than in numbers. In 1848 our membership was 644,229. The sales of the Book Concern during the quadrennium closing with 1848 were $612,625.19, or a little less than one dollar a member. During the last quadrennium, closing with 1888, our membership was 2,093,395. The sales of the Book Concern, East and West, during this period were $6,920,743.17—over three dollars a member!

Fifty years ago we had one copy of our Church papers for adults for fifteen of our members. If we include semi-official papers, most of which are published by Annual Conferences, we now have one for eight.

In our Sunday-school department the increase has been even more remarkable. In 1850 we had 514,429 connected with our Sunday-schools. The entire number of papers published for these schools was 77,363, or about one for every seven scholars. In 1889 we had in round numbers 2,000,000 in our schools; but we published in all over 3,000,000 of papers, or one-and-a-half for each scholar and teacher. The increase in our Sunday-schools was fourfold; the increase in our papers was forty-fold. Our famous statistician, Dr. Dorchester, in his "History of Christianity in the United States," estimates the entire value of religious literature published in the United States by the different religious denominations up to this time at $144,000,000. Of this the Methodist Episcopal Church has issued $50,000,000, or over one-third of the whole, and over one-half of this amount during the past sixteen years.

And now what is the result? The largest Protestant Church in the United States consolidated into unity. The two great factors which have brought about this unity are the unity of our Episcopacy and the centralization of our publishing interests under the direct sanction and control of the Church. We have had no conventions to bring about a revision of our creeds; and yet the Methodist Episcopal Church favors no looseness or uncertainty on questions of Christian doctrine or morals. Every person is publicly asked before admission to the fellowship of the Church the same disciplinary questions, chief among which is this: "Do you believe the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" Every minister pledges his solemn faith to preach and maintain them. The same books are placed in the Course of Study for every one of the nine hundred ministers who are admitted to the ranks of the itinerancy each year. The Bishops of the Church are a unit in administration, and the little mighty Book of Discipline is their omnipotent guide. One of our Bishops presides in a conference in Montana to-day, and next week in Georgia, and the next in New England. The next Bishop who presides in the New York Conference lives in Texas. The one who presides in the New York East resides in San Francisco. Our own resident Bishop, of New York, returned only last week from an Episcopal visit to Japan and China, and from the time he left New York until his return he was not out of the bounds of an Annual Conference or Mission of the Methodist Episcopal Church, except when he was on the ocean.

It is under such superintendency that the Church has been consolidated and solidified into unity during the one hundred years. The ministry is one body, whatever subdivisions may be convenient for Annual Conferences. The centralization of our publishing business is the logical outcome of a Connectional Church. The Book Concern is not only a mighty bond of union, but the unity of our ministry renders its maintenance an absolute necessity. At our General Conferences, where the whole Church has assembled through its representatives, men are chosen as editors of books and papers who are believed to be worthy of trust as expounders of our doctrines and polity. The Book Concern sends out in the world products only which these trusted officers provide. The three million Sunday-school helps sent out from New York and Cincinnati for use in our Sunday-schools every Sunday have all passed the scrutiny of the editor chosen by the General Conference. They bear his indorsement that they are healthful and saving The children in the Sunday-school are taught the same doctrines that are enforced in the pulpit. Our young ministers purchase the literature we publish, and they are in fact our only authorized agents for its dissemination.

The Methodist Book Concern is the great center to which the Methodist Episcopal Church looks for its supply of Christian literature, as the pulpit is the center of each congregation for religious instruction. Is it a matter of surprise, then, that there has never been a secession from the Church on doctrinal grounds? In fifty years not fifty ministers have left our pulpits on account of disagreement with the doctrinal standards of our Church, and from present indications the whole Protestant Church will soon officially indorse them.

It is conceded to-day that we have an educated ministry; and yet as much as we value a classical course, not exceeding twenty per cent. of those who enter our ministry are graduates of college. Every one of these men, however, must graduate in the Conference Course of Study. Every young man as he presents himself at the door of the Conference is handed a schedule of eleven solid volumes for his first year, and notified that he must

master these books before he can take one step in advance. You may examine the catalogs of our colleges, and you will find that the studies required in the whole course necessary for graduation in any one of them are not as extensive or severe as those in the four-years' course required of every Methodist preacher. Whether these courses have for their chief end the attainment of knowledge or mental discipline, ours will not suffer by the comparison. The Methodist Book Concern is the magazine from which they draw their supplies. It is the educator of our ministry as well as its agents. Thus it has been for a hundred years, and thus it must be for a hundred years to come.

As the financial outcome of the century the Agents and the Book Committee, under whose supervision they act, have had the high honor of presenting to the Church the grand, fire-proof structure on Fifth Avenue, with its presses driven with steam and its apartments illuminated with lightning, and all free from debt.

With such a consummation for this century, what prophet will arise to tell us what shall crown the work of the new century upon which we have entered! Standing upon our mount of vision and gazing over the past we say: All honor to the noble men who laid the foundations deep and strong upon which we have been able to build such a structure! Their record is the broad Church which now covers every nation on earth.

The long, weary road of the itinerant, whose saddle-bags were our book-stores, whose sermons aroused into holy enthusiasm the expanding nation, has been changed for golden streets and Heaven's royal welcome. But, turning away from the ashes of the heroes of the past, we hear the trumpet-call of the incoming century demanding a new generation of heroes as valiant as the past. We shall best prove our appreciation of the work of the fathers of the Church by pushing forward to greater success the work they have committed to our hands!

In an age of skepticism we must have a ministry and people standing in the first ranks of learning and intelligence. With the Bible in one hand and the products of a sanctified press in the other, with the old-time fire of enthusiasm in the heart, the world will be brought to the feet of its Creator and King.

The recollection of the honored dead should inspire us to complete what they so nobly began. That will be a degenerate age when we must go to the cemetery to find our greatest men. The lives of the fathers are not presented to us to dwarf our statures by contrast, but to show to what giants we should grow with better opportunities.

The dead but opened the door through which the living may pass to victory. If we ourselves would prove worthy of our ancestry, we shall haste forward with their memoirs to speed us on, so that when we have borne our age yet nearer Paradise our children may strew violets on our sepulchers and evoke from us as all from our fathers the inspiration of the immortal dead. The opening century beckons us onward and upward until our work is crowned immortal and victorious.

One hundred years from this new generations will gather together as we do to-night to celebrate the achievements of the second century in the history of the Book Concern. The records instead of coming from New York and Cincinnati alone, will come from China, Japan, India, Europe, and Africa, in each of which will have arisen establishments far surpassing our own, which shall send forth their streams of light and knowledge for the elevation and salvation of our race.

When that grand celebration shall come, tho we may not mingle with the throng, I am sure our King of Heaven will allow us to gather on some mountain hight and look down with rapture upon the scene, and Heaven will be the sweeter when sower and reaper shall rejoice together.

DR. LEONARD ON "THE MISSIONARY SOCIETY."

After the audience had sung "Watchman, Tell Us of the Night," the Rev. Dr. A. B. Leonard, Missionary Secretary, was introduced to speak on "The Missionary Society." In his address he said:

Mr. Chairman and Christian Friends: The Missionary Society which celebrates to-night its Seventieth Anniversary, measures as does no other organization the growth, benevolence, courage and conquering power of the Methodist Episcopal Church. The founders of this Society, among whom were ministers and laymen, deserve the honorable place they now occupy on the roll of Methodist history. The first officers of the Society were Bishop William McKendree, President; Bishop Enoch George, First Vice-President; Bishop Robert R. Roberts, Second Vice-President; the Rev. Nathan Bangs, Third Vice-President; Mr. Francis Hall, Clerk; Mr. Daniel Ayers, Recording Secretary; the Rev. Thos. Mason, Corresponding Secretary; and the Rev. Joshua Soule, Treasurer.

The Corresponding Secretaries who have served this Society exclusive of those now in office are Thos. Mason, Chas. Pitman, J. P. Durbin, W. L. Harris, R. L. Dashiell, T. M. Eddy, and J. M. Reid. All of these have passed on to their reward, except the one last named, the historian of Methodist Missions, Dr. John M. Reid: and may the days be many before he shall join his colleagues in the home above.

This Society, like many other things connected with Methodism, was a development or an evolution necessitated by the inherent forces of the organization from which it sprang. From the first Methodism was an evangelistic force, or, if you please, a missionary movement. This was the secret of its marvelous growth in the early years of her history. As the denomination enlarged it was found that the entire body could not be wielded in a satisfactory manner for aggressive movements in destitute regions, at home and in foreign fields, and a more compact organization that would concentrate and render available the resources of the entire system was the need of the hour. The circumstances which seemed to have given direction to the forces that produced the Missionary Society were peculiar, and illustrate the saying of the sometimes melancholy Cowper:

> "God moves in a mysterious way,
> His wonders to perform."

The conversion of John Stewart, a poor, intemperate colored man, at Marietta, Ohio, in 1816, was followed by a journey through a trackless forest in obedience to what he believed to be the call of God, to Upper Sandusky, and the opening of a mission among the Wyandot Indians. The revival that prevailed among these Indians sent a thrill of missionary fervor through the whole Church and led to the organization of the Missionary Society three years later, the organization having been effected April 5th, 1819. This Society, from that time to the present, has had much to do with the rapid movements of the Methodist itinerancy, growth of the Church, and the founding of kindred benevolent institutions.

Eight years after the organization of the Missionary Society, and inspired by it, came the Sunday-School Union and Tract Societies. These Societies represented a new form of missionary activity which has grown to wonderful proportions. The Sunday-School Union and Tract Societies have been, and now are, mighty missionary forces in the South, on the Western frontier, and in foreign lands.

The Church now moved on until 1864, when another benevolent form of work was organized, known as the Church Extension Society. This Society came at the opportune period in our national history. The War was drawing to a close and soon the whole South, which had been closed against us since 1844, was to be thrown open. Out of the Old South the New South was to be evolved. The millions of colored people, made free by the exigencies of the War, were to be lifted up to a useful citizenship; and the sentiments of the white population toward both freedmen and the conquering North were to undergo an important transformation. In the accomplishment of this task, the Methodist Episcopal Church was to take an important part. Then, with the close of the War, there was to be an unparalleled migration westward from the Eastern States. Railroad trains were to take the place of horse, mule and ox-trains, and the people were to go in hundreds where they had gone in tens before. During the closing period of the War, money accumulated in the treasury of the Missionary Society amounting to almost a half-million dollars. The treasury was burdened with the *surplus*, you see, and the authorities were troubled as to the disposition to be made of it. When the War was over, the authorities of the Missionary Society comprehended the reason for the surplus of funds in their hands. They now had the means with which to send itinerants into the South and to the frontier more numerously than ever before, and the golden opportunity was not allowed to go unimproved. The funds of the Missionary treasury was just what was needed to oil the wheels of the itinerancy. These two agencies have given Methodism its supremecy in the South and West.

As to our occupancy of the South, that is a settled question. We are there, and the recent outrages committed against some of our missionaries will not cause us to call a retreat. The "Joiner outrage," so recently committed, only increases our determination to remain in the South and continue to preach a gospel of equality for all men. The cruelties inflicted upon the colored people of the South must cease; they are citizens; they are there to stay; no scheme of Southern white men for their deportation to a foreign land will succeed. Their deportation is a physical impossibility. If the whole fleet of ships now sailing under the United States flag were to be employed solely for their removal, they could not carry away even the annual increase. Besides, they are needed in the South. But for their presence vast regions would be without inhabitants and without laborers, and the result would be the return of the wolf, the bear and the buffalo. The emigration of the whites of the South would be less damaging in many localities than that of the blacks, as there would be removed a more blood-thirsty and a less industrious element. The South must become as safe a place of residence for both colored and white as is the North, and the Methodist Episcopal Church must do its part in bringing about this desirable end.

To-day Methodism leads all other denominations in the great central West and in the regions beyond. In journeying westward, when you pass the line that divides between Pennsylvania and Ohio, you are on Methodist territory. In Ohio, Indiana, Illinois, Iowa and Kansas, Methodism is the foremost of all denominations; indeed, it is claimed that there are more Methodists in the two States last named than of all denominations combined. I suppose this is one reason why they have Prohibition in those States. Methodists in those States live up to the standard erected by our Church in regard to the traffic in strong drink better than we do in Eastern States.

Well, through the agency of the Missionary Society, Methodist Episcopal churches were organized rapidly in the West immediately succeeding the close of the War. But they were societies without houses of worship, and the people were not able to build; here was a demand for a new form of missionary work, and the Church Extension Society was called into existence. Since 1864 this Society has aided in erecting more than 7,000 houses of worship, while the whole Church has erected about 14,000, and still moves on building "Two a Day."

Two years later another missionary agency came into existence—the Freedmen's Aid Society. Through the work accomplished in the South, largely by the Missionary Society, a multitude of people of all colors were gathered into the Methodist Episcopal Church. The South, previous to the War, made no provision for education at public expense of either white or colored. Here was a field for educational effort. The colored people were the most needy, and so received the first assistance. Later, our work has been enlarged and now includes both white and colored. What was at first "The Freedmen's Aid Society" is now the "Freedmen's Aid and Southern Education Society." This Society has erected about 40 institutions of learning, and during the last year gave instruction to about 8,000 students.

In 1872, seeing the need of educational facilities for young people who might desire to enter the ministry, and particularly the mission field, and who were not able to secure a thorough education at their own expense, there was organized the Board of Education, an institution that has been instrumental in sending not a few heroic spirits to recruit the ranks of our missionary army.

In 1833 the Missionary Society commenced work in the foreign field by founding a mission in Liberia on the West Coast of Africa. The foreign work has expanded until at this time we have twelve Annual Conferences and nine organized missions. In these foreign missions there are 148 missionaries, besides other workers numbering 3,012, making a working force of 3,160, with a lay membership including probationers of about 65,000.

To render our work in foreign lands more effective in reaching the female population, the Woman's Foreign Missionary Society was organized in 1869. This Society has sent out 150 missionaries, 100 of whom are now in the foreign field.

In 1881 the women of Methodism, seeing the need of work among neglected home populations, in our great cities, in the South, on the frontier and among the Indians where the Missionary Society had opened the way, and where reinforcements were greatly needed, organized the Woman's Home Missionary Society. Thus, one after another, these different forms of missionary work have come into existence as the Missionary Society has prepared the way.

This Society measures the benevolent spirit of the Church. The ordinary forms of church work do not deserve to be classified as benevolent. It is not properly a benevolence to aid in erecting a church in which the donor expects to worship or to contribute to the current expenses of a church with which he is identified. We cannot, therefore, measure the benevolent spirit of a Church by the number of elegant houses of worship it erects, or the liberality with which current expenses are supported. Nor can we measure the benevolence of a Church by the large gifts of a few wealthy men, made for special purposes. Thank God for a Daniel Drew, who founds a theological seminary, and for a Jacob Sleeper, who founds a university, and for a Geo. I. Seney, who founds a hospital. But these gifts do not measure the benevolence of the Church as a whole. The Missionary Society and the other societies for which it has prepared the way, are the thermometer which marks the rising benevolence of the entire body, for the reason that their support comes from the multitude rather than from the few.

This Society gives expression to the courageous spirit of Methodism. This spirit is not manifested by laymen who occupy cushioned pews in elegant houses of worship, or by ministers who preach to highly cultivated and wealthy congregations. The courage of the Church is seen in those laymen and ministers who go into the haunts of wickedness in our great cities, and to the frontier to live in dug-outs, planting Christian churches and ministering to the neglected and vicious; who go to foreign countries and hold the red-hot battle line that divides Christianity and heathenism. Bishop Taylor journeying on foot through the jungles of Africa, sleeping on the ground with the open sky for shelter, fighting malaria, and preaching the Gospel to the naked heathen, is the type of heroism which the Church needs to bring this sin-stricken world to Christ. If all cannot heroically go to these hard and dangerous fields, all can heroically work and give and sacrifice to support such as do go.

This Society measures also the conquering power of the Church. The Church is an army of invasion and conquest. It is under orders from its great Captain to conquer the world and bring it into subjection to his sway. The Missionary Society brings every soldier into line and gives him a chance to fight for his crown. There is no form of superstition or heathenism however deeply seated or hoary with age, that this Society needs to fear, backed as it is by a courageous Church. Thank God, we have no occasion to spend our time in devising a second probation, revising our creed, or establishing our claim to apostolic succession. We believe in one fair probation for all; that Jesus Christ died for all, and that all are in the only succession worth talking about, who fight and win. Our song is:

> "Sure I must fight if I would reign;
> Increase my courage, Lord:
> I'll bear the toil, endure the pain,
> Supported by thy word.
>
> "Thy saints in all this glorious war,
> Shall conquer, tho they die:
> They see the triumph from afar,
> By faith they bring it nigh."

GEN. FISK ON "THE FOUNDERS OF THE BOOK CONCERN."

In introducing Gen. Clinton B. Fisk to respond for "The Founders of the Methodist Book Concern," Bishop Andrews referred to him as being one of the founders. General Fisk was in his best humor and was warmly congratulated after the meeting. This is the line of thought which he followed:

Bishop Andrews, dear Fathers and Brethren: "What mean ye by this service?" The great deliverer, prophet and leader, in his last discourse unto all the congregation of Israel prior to their hasty departure out of the land of Egypt, and on the eve of that dreadful night when the shadow of death fell across the threshold of every Egyptian abode, and the destroying angel passed over the homes of the children of Israel—Moses bade them observe this thing for an ordinance to them and their sons forever, and that when their children should in the after generations say unto them, "What mean ye by this service?" then the story of the sacrifice and the redemption should be told them. Running along the centuries we hear the Psalmist's outburst of song: "The sayings which we have heard and known, and our fathers have told us, we will not hide them from their children, showing to the generations to come the praises of the Lord, and his strength, and his wonderful work that he hath done."

If our children make the inquiry of us to-night, "What mean ye by this service?" our answer will be: "That the sayings which we have heard and known respecting the genesis of the Methodist Book Concern, we will not hide them from our children, but will show to the generations to come the wonderful work of the Lord through the publishing and missionary enterprises of the Methodist Episcopal Church."

Our theme, for brief utterance, is "The Founders of the Methodist Book Concern." The founders—who were they? First of all was its foundress, that remarkable woman, the matron of Epworth Rectory, the mother of John and Charles Wesley, who in the early years of the eighteenth century, while rocking the cradle in which slept the annual contribution to the family circle, reached her hand across the gulf of half a century and rocked the cradle of Methodism. In all galleries of noble and illustrious men and women Susannah Wesley deserves a foremost place. She was exemplary in the discharge of every social and parental duty. The completeness of her character shone forth in all the sweet sanctities of home. The night would be far spent before we could speak of a tithe of the excellences of that queenly, sagacious, common-sense mother and pattern of all womanly virtues. The mother of the Wesleys impressed her sons John and Charles with the value of good books, good study and good use of printer's ink. Her daily and specially Thursday hours with her darling "Jacky," as she was wont to call John Wesley, were the beginnings of Wesley's Book Concern.

At thirty years of age Mr. Wesley had written his first volume, and he kept on writing until hundreds of volumes in prose written by himself, and the Christian lyrics which fairly streamed from the inspired pen of Charles Wesley, crowded the shelves of English libraries. Wesley's first publication was that of a book of devotions, issued at a very low price for the poor. His edition of the "Imitation of Christ" followed, and from that time forward his busy pen at home, and on his long and swift journeys as an itinerant on his national circuit and everywhere, and his busy types at the old Foundry scattered cheap tracts and books by the ten thousands as instrumentalities for spreading religious knowledge through Great Britain and among the Methodist societies springing up on this continent.

At the first Conference held in this country, that of 1773 in the City of Philadelphia, the publication and sale of Mr. Wesley's books by proper authority received careful consideration and Conference direction.

The pioneer of the Methodist Book Concern on American soil was Robert Williams, a fiery, earnest expounder of the faith of the Wesleys. In 1769, learning of the progress of Methodism in the New World, Robert Williams sought permission of John Wesley to leave England and preach the Gospel in America. He received authority to emigrate to this country and preach if he would subordinate himself to the missionaries Boardman and Pillmore. The young circuit rider sold his horse to pay his English debts and hastened to the nearest sea-port, carrying his saddle-bags on his arm, and set off for the ship with a loaf of bread and a bottle of milk, but not a penny of money for his passage. Ashton, an ardent young Irish friend, paid his fare to New York, where he landed in advance of the missionaries, and immediately began to preach in John Street. Robert Williams was a slight, agile, restless little man. His friends wondered that so large a soul could find room in so small a body. His rich voice rolled like music upon his charmed listeners as if he were a harper playing upon all harps at his pleasure. He first printed books for American Methodists. He established the first Methodist circuit in Virginia. He was the first Methodist minister

that married, the first that located, the first that died in this country. His beautiful, active life and work for six years in spreading scriptural holiness in this new land was an epic. He it was in the hand of God who brought from darkness to light Jesse Lee. What honor to be the spiritual father of that heroic itinerant, the founder of Methodism in New England! Francis Asbury laid George Williams to rest, and by his now unknown grave in Virginia said that probably no man in America had been equally successful in awakening souls.

At repeated conferences after the death of George Williams, the necessity for a Book Concern established by the Church was discussed. At the Christmas Conference in 1784, among the rules of ministerial life we find sandwiched between that protesting against late suppers and wine-drinking and an exhortation to go on to perfection, this injunction: "Be active in dispersing Mr. Wesley's books. Every assistant may beg money of the rich to buy books for the poor." Not until 1789, at a Conference held in New York, was definite action taken, and a Book Agent—or Book Steward, as he was then termed—appointed.

One hundred years ago last May there convened twenty men in a Methodist Conference in the old preaching-house in John Street, New York. Let us look in upon them as they enter upon their great work by singing:

"And are we yet alive
And see each other's face.

* * * * * * * * *

"What troubles have we seen,
What conflicts have we passed,
Fightings without and fears within,
Since we assembled last!
But out of all the Lord
Hath brought us by His love;
And still He doth his help afford,
And hides our life above."

Chiefest among that score of God's chosen ministers of reconciliation and peace sat Francis Asbury, pioneer Bishop of the Methodist Episcopal Church, then forty-four years of age, in the beginning of his prime, in the broad daylight of one of the most useful lives ever lived among men. He had been laying broad and deep the foundations of the Methodist Episcopal Church in the valleys and on the mountains of the Atlantic coast. He had been flying like the apocalyptic angel, having the everlasting Gospel to preach over all the settled region from New York to North Carolina. With what emphasis he declared to that handful of believers in John Street: "The Lord is my witness, that if my whole body, yea, every hair of my head, could labor and suffer, they should be freely given up for God and souls." He who, when the wicked mob pursued him, had mounted his trusty horse, and as he rode on through forest and swamp and peril, made the woods ring with his song:

"The rougher the way,
The shorter our stay;
The tempests that rise
Shall gloriously hurry our souls to the skies."

A mighty man was Francis Asbury. By his side sat one his junior in years, the strong-souled, scholarly, consecrated Missionary Bishop Thomas Coke. He who, as the foreign minister of Methodism, had been commissioned by John Wesley—who was led to do so by a wisdom not his own—to visit America and to assist in the organization of our Methodism as a Church distinct and separate from the Church of our fathers over the sea. Sitting in that goodly company was Richard Whatcoat, the humble, holy and self-devoted man, a member of the Coke embassy from England to the infant Church in America, and who had once been a fellow class-leader with Asbury at Wednesbury. And there, too, was Jesse Lee, 31 years of age, that man of deep spirituality, yet of "infinite jest and most excellent fancy," whose rare, rich humor, blended with his fearless, honest dignity and all-abounding grace, made him an easy victor in every field of conflict, whether it was with the warm-hearted Virginians or the cool, intellectual New Englanders. God give to our modern Methodism a legion of Jesse Lees, men of firm but gentle natures, which, like sunbeams, shine without an effort, and leave us genial, like themselves. By the side of Jesse Lee in the Conference of 1789 sat John, his brother, dignified, zealous and untiring in his calling as a Methodist preacher. Not far away from the platform sat one in the 37th year of his life, in the very syllables of whose name there was music; a man strong and tender, distressingly self-diffident, yet full of fiery heroism, whose labors, abundant for more than half a century, are a complete record of our contemporaneous Church history. Freeborn Garrettson's name was and is a household word throughout this land. Near by sat one who had been among the bravest soldiers in the army of the Revolution. He had been a special favorite of Washington. He had abandoned his college life to draw a sword for liberty. He had fallen seriously wounded in leading the advance up the hights of Flatbush at the battle of Long Island. He had become a soldier of the cross, a standard-bearer in the army of the Lord, a faithful Methodist preacher, the builder of and the first to preach in our Forsyth Street Church—that man of blessed memory, Thomas Morrell.

At the table of the secretary sat one whose name and fame will go ringing down the ages so long as the history of the Methodist Book Concern shall be read. He had been the honor man in his class at Eton College, and from his entrance upon his work as a Methodist preacher in this country had stood in the front rank of that brave and brotherly host. He was among those who sat in the Christmas Conference, where he was a leader in every debate. He made the motion that gave to our Church the name of Methodist Episcopal. Asbury said of him: "He is a man of great piety, great skill in learning, drinks in Greek and Latin swiftly, yet prays much and walks close with God." The Minutes said of him when he died: "He was one of the greatest characters that ever graced the pulpit or adorned the society of the Methodists." Such was John Dickins, then at the age of forty-three. "Time would fail me to tell" of Phœbus and Cloud, of Durham and Willis and M'Claskey, and others of that memorable Conference of one hundred years ago.

O rare and sacred fellowship! Like the disciples in the "Jerusalem chamber," they were of one accord. They were the immediate founders of the Methodist Book Concern. Three great events distinguished the proceedings of that Conference:

1. It was the first religious body to extend congratulations to George Washington, who had then just been inaugurated the first President of the United States.

2. It commissioned Jesse Lee as the apostle of Methodism to New England.

3. It established the Methodist Book Concern. Thomas Coke, in writing of that remarkable Conference, said: "It was all peace and concord. Glory! glory be to God! We have now settled our printing business." It was an easy thing to resolve unanimously, as they did, that the Book Concern of the Methodist Episcopal Church should be established on a secure basis and on a large scale; that the profits of the books should be applied "partly to finish and pay off the debt on Cokesbury College, and partly to establish missions and schools among the Indians." But where was the capital to come from with which to initiate the great undertaking?

The Conference, as a committee of the whole, were almost in despair, as they considered the deep poverty of themselves and the societies scattered through the country. Up rose John Dickins, and said: "Brethren, be of good courage, and go forward; I have one hundred and twenty pounds sterling ($600), the savings from my life's labors. I will lend every shilling of it to the Methodist Book Concern, until such time as it can be returned to me." The Conference joyfully and gratefully accepted the loan, and by unanimous vote elected John Dickins as Book Steward. On August 17th, 1789, at No. 48 Fourth Street, Philadelphia, John Dickins, with his own hand, made entry of the first transactions of the Methodist Book Concern. The first book issued was Wesley's abridged translation of Thomas à Kempis's immortal "Imitation of Christ," a good cornerstone on which to build the ever-increasing business and world-wide influence of our publishing house, whose centenary we this night celebrate. John Dickins, by the blessing of God upon his pioneer labors, started a series of influences whose vibrations reach to the uttermost parts of the earth and to the latest time. All honor to the heroic founders of the Methodist Book Concern! By the memories of their lives and deeds, by all the impulses and inspiration of the present hour, by the noblest instincts of our own souls, in the spirit of rejoicing consecration, let us who are honored to be their sons and daughters be faithful to our magnificent inheritance, and to Him, whose sovereign spirit touches our souls and makes our hearts glad as we stand upon the threshold of a new century with its grander work, with its nobler heroism, and its assured conquests; and may our great conquering Church, in all its revolving cycles of history, in its every agency, increasingly have for its inspiration that blessed assurance which gave the dying Wesley such consolation when the everlasting sunrise burst in upon failing heart and flesh: "The best of all is, God is with us."

DR. BUCKLEY ON METHODIST LITERATURE.

In reserving the Rev. Dr. J. M. Buckley for the last speaker, the Committee of Arrangements displayed commendable skill. Although the meeting had been in progress nearly two hours and a half before he was announced, hardly a person left the House, except a few who were obliged to leave town, until he stopped speaking. These were the points which Dr. Buckley made in his interesting address:

When Methodism arose it needed a literature for explanation, for defense, for propagation, and for instruction. For explanation, because it was misunderstood; for defense, because it was assaulted and traduced; for propagation, because its ministers were itinerant, and the supply inadequate to the need; for instruction, because its converts were generally uneducated, especially in the principles of religion. Nor did the need diminish as the denomination grew in numbers, activity and social position. An illustration from a later period may suffice. At first it affiliated with the American Tract Society and the American Sunday-school Union; but their publications were exclusively Calvinistic and became germs of doctrinal discord. This gave rise to the formation of our own Tract Society and Sunday-school Union. The more discussion the more inquiry; hence the demand for publications to remove misunderstandings, satisfy curiosity, and unify opinion.

The system of government and administration is complex, its appointments for transient periods, its conferences of frequent occurrence. Times and seasons depending upon personal arrangement are liable to frequent revision and change, the usages of the denomination numerous and peculiar, all of which required communications constant, full and authoritative, to both pastors and people. Besides, the type of religious experience being devotional and emotional to an unusual degree, demanded for its perpetuation and cultivation an unusual amount of easily assimilated religious reading, of all things the most difficult to produce and consequently to procure. Methodism was compelled to create from its indigenous resources the greater part of its essential nutriment for the spiritual life, and to edit what it reprinted from other denominations. Such supplies were all the more important because of the great use made of local preachers, the ignorance of many of the traveling preachers, and the necessity of class-leaders, all of whom were required to give instruction in spiritual things.

Another function subserved by Methodist literature was to develop a class of competent writers, and to afford them a market for their literary products. This was of much greater importance in the beginning than it is now; for Methodists, except in the case of men of transcendent intellect and conspicuous position, were ostracized, or at best satirized. Also, printing and publication establishments were comparatively few, and access to the people was correspondingly difficult. To-day Methodist writers of ability can reach the best minds in the denomination and the public at large through magazines, books and the press generally. Nor, when they write upon general subjects, do they suffer in the popular estimate materially because of their denominational views, gaining sometimes as much consideration from publishers and editors because of the great constituency supposed to be interested in them as they lose in some directions because of the monopoly of literary culture which certain circles still affect, it being, however, rather a reminiscence than an actual possession.

Methodist literature, therefore, naturally classifies itself. Its most conspicuous function is to furnish regular denominational supplies; and if we construct the pyramid philosophically, at the base are the *doctrinal* works. It has published and kept continually on hand the "Works of John Wesley," the American edition consisting of seven volumes, two of which comprise the sermons and the rest miscellanies. These miscellaneous works are paralleled in interest only by Boswell's "Life of Johnson," between which there is vastly more similarity than any who have not critically read both would imagine. Add to Wesley's writings Watson's "Institutes" and "Sermons," the former subject to proper deduction for the errors of his time, illustrating in a high degree Emerson's idea of good writing, which is "to see clearly and state lucidly"; Fletcher's "Checks and Miscellaneous Writings," useful to a past generation of Methodists, by no and means obsolete yet; and Pope's great tho peculiar work upon "Theology."

Of *Commentaries* it has produced a host. Benson, once widely used, Adam Clarke, unabridged, in six sturdy volumes; abridged, and with a new personality introduced by Daniel Curry. Whedon's Commentary, containing as its presiding genius the best thought of the acute and vigorous intellect of its editor; the painstaking work of a Hunter; the last work of a Newhall; the scholarly annotations of Professor Terry; besides excellent work by Drs. Daniel Steele, J. K. Burr, A. B. Hide, Henry Bannister, F. D. Hemenway, and F. G. Hibbard. Nor must I forget the work to which thousands of ministers and laymen in the prime of life owe so much for instruction received in the formative period, Longking's "Notes on the Gospels," which had a definiteness and grasp not always found in more modern publications.

Speaking generally, we may say that the Book Concern has published a large majority of the works included in the Conference Studies ordered by the Bishops, under the instruction of the General Conference, to be used by the local and traveling ministers in preparation for the examinations on which their promotion and ordination depend. Akin to these works are the great *histories* by which it is possible for succeeding generations to say reverently: "We have heard with our ears, O Lord, our fathers have told us what works Thou didst in their days, in the times of old." Of these that of Nathan Bangs is forcible, because he was so great a part of what he describes; while the more elaborate, artistic and jubilant volumes of Abel Stevens remain as a priceless possession, having the power of instruction, and at the same time stimulating to a holy imitation and emulation the hearts of those who read them. Besides these there are many local histories and abridgements which have done for the denomination what similar works do for the country.

In the domain of *biography* the productions of Methodism have been numerous, the sales immense in the aggregate. Nor is it possible to over-estimate the beneficent influence of properly written religious biographies. Of course, discriminating persons know that absolutely truthful biographies are not written because of the limitations of human nature as to knowledge space, and the effects of personal bias. But they perpetuate ideals and furnish inspiring models; and in religious biographies, if the type of excellence sometimes discourages, it may tend to the natural working out of what is possible to the reader, even tho he loses all hope of becoming exactly what he admires in the portraiture before him. When the biography is that of a person with whom we have been contemporaneous, its intellectual effect is not to be despised, for the mind continually compares its own impressions with the lineaments depicted upon the page.

Meanwhile stupendous masses of *Sunday-school* literature of the most varying degrees of ability, from the highest to such as on another occasion it would be proper to criticise adversely, have been poured forth, teaching the young idea how to shoot, sometimes at a mark, sometimes without a mark, but upon the whole much better adapted to the purpose than would result from promiscuous selections.

The *periodical* literature of the Church deserves separate treatment. The *Methodist Magazine* is not known to the present generation, and when taken from the shelves where it has reposed, by the grandchildren of those who read it, its contents seem singularly dry and remote from the spirit of this age. This impression, however, passes away when the time that it appeared and its purpose are taken into the account. It gave place to the *Quarterly Review*, which, after various mutations under the universally accomplished M'Clintock, the subtle, tenacious, witty, and versatile Whedon, and the intellectually athletic, yet agile Curry, is at the present time, as a bimonthly, under the editorship of Dr. Mendenhall, enjoying a larger circulation than it ever had, and being in the midst of an unfinished polemical conflict upon recondite principles of criticism, is attracting more attention than has been given to it for many years. *The Ladies' Repository*, begun before the great development of magazine literature, for a number of years filled an important place; but restricted in competition with outside enterprise, and modified by the changed relation of women to society and to public discussion, gradually declined. Prior to this period the attempt had been made to publish a general magazine, under the name of the *National Magazine*. As might have been foreseen, this periodical failed, not for want of ability in its editor, nor, speaking generally, in its contributors, but for want of adaptability and demand for it, as it was not sufficient, and it was not available as a supply for a different demand. The transforming of the *Ladies' Repository* into the *National Repository* was another attempt of a denominational publishing house to furnish a popular magazine regardless of past experiences, handicapped with fatal defects and incompetences, in competition with the most extraordinary development of modern times, sustained by lavish outlays, catering to every taste, and managed with consummate ability, paid for on a scale that would be destructive to the necessary simplicity of a religious management.

The weekly periodicals of the Church are in their circulation the admiration of the religious world, and as they are so frequently seen must be left to speak for themselves. It is sufficient to affirm that without them it would be impossible to carry forward the work of the Church efficiently, and if left exclusively to undenominational or private supplies, a plentiful sowing of dragon's teeth would be likely. The existence of unofficial and undenominational publications, and the freedom of speech exercised, and consequent diversity of opinions held by the management of the official press upon all subjects, make it certain that everything that should be will be heard.

The limitations of a denominational literature are that the general public will invariably consider the institution a part of Methodist machinery, and infer, therefore, that what it publishes is primarily for the use of Methodists, and its imprint will constantly confirm that impression. So that, from a commercial point of view, what is its chief strength is of necessity an element of restriction. Of course all works of fiction of a purely sentimental character, especially those that are sensational, and whose sales run up into the hundreds of thousands, are excluded from the list; and the notoriety, not to say fame, which the house would obtain by their publication, and which is of immense business value to many other houses, is not within the reach of the Book Concern. No intelligent person, however, regards what is essential to the accomplishment of the end he has in view in the light of an undesirable limitation.

Naturally the demands of its customers would lead it to a considerable extent into the general book trade; and it has published, in the aggregate, an immense number of works of travel, harmless fiction, general biography, history, science, and has done a large amount of business, of which the Chautauqua publications may serve as an illustration. The number of works in its General Catalog is several thousand, many of which are of the highest grade intellectually. The travels of Dr. Durbin and the works of Stephen Olin in their time attracted great attention, as did Thomson's "Essays, Educational, Moral and Religious," and his "Evidences of Religion." Whedon "On the Will," by the comparatively few who are competent to comprehend it and patient enough to read it, has been placed upon the shelf by the side of that most potential work, "On the Will," by Jonathan Edwards, as representing a battle of two schools and two intellectual giants.

Among the more recent works which have attained a high place are, Hurst's "History of Rationalism" and "*Bibliotheca Theologica*," notably Harman's "Introduction to the Study of the Scriptures," Terry's "Hermeneutics," and Professor Bennett's great work on "Christian Archæology." Professor Bowne first commanded attention by his "Philosophy of Herbert Spencer" and "Studies in Theism." Mrs. Amelia E. Barr, continually increasing in reputation as a writer in pure fiction, reached a large constituency of readers through three of her stories

published by this house, and many other entertaining and elevating romances for the young, of which "A Damsel of the Nineteenth Century" is a type of the best. Nor should the great work of Dr. Dorchester, "Christianity in the United States from the First Settlement down to the Present Time," and that smaller but very important publication by the same author, "The Problem of Religious Progress," be omitted. The house is at the present time engaged in publishing the life-work of Bishop Foster in a series of volumes upon Theology, which, if completed according to the plan, will constitute a library in themselves. Not in the whole course of its history has it published works of a higher grade intellectually and critically than within the past few years.

Ready to adapt itself to modern methods, it established a Subscription Book department through which an immense number of most useful books have been sold. "The People's Cyclopædia" which is being constantly revised, and has received the highest commendation and very little adverse criticism, of which so far as true its editors availed themselves at once, correcting the errors and supplying the defects pointed out, has already reached the enormous sale of one hundred and two thousand copies, which at the ordinary retail price would amount to $1,550,000.

Since the purchase of the plates of Ridpath's "History of the United States," one hundred and fifty thousand copies have been sold, while his "History of the World," more recently published, has reached a sale of sixty-five thousand, which, in the absence of more elaborate works, is useful to the people. Dr. Dorchester's book on the "Liquor Problem" has had a wide sale through the same department, and at the present time the "People's Cyclopædia," "History of the World" and of the "United States" each average a sale of nearly one thousand copies per month.

For a hundred years Methodism has kept its presses at work. You have already heard from the senior agent something of the extent of the business. In all these years nothing irreligious has been printed; nothing immoral; everything adapted to promote the interests of the country, and of the individual citizens. Successive generations of Methodist writers have been raised up under the influence of the spirit of Methodist literature. Many of them are still in the denomination; and men of brilliant qualities and attainments, who fill important spheres connected with other denominations, or of a purely literary character, are sons and grandsons of those who were educated chiefly through the influence of Methodist literature, without which, and the moral effects of its religious services, they might have been in ignorance and obscurity.

It is this literature which fills seminaries and colleges with students. Without it those who direct the education of the young would either have no interest in intellectual culture, or divert those whom they influenced to other sources of instruction. But perhaps the greatest work accomplished by Methodist literature has been to counteract the natural tendencies of strong religious emotion to fanaticism. Without it the holy fervor inspired by the first preachers would have run in excesses, pernicious to the mind and heart and the body, and instead of being to-day coherent, progressive and stable, Methodism would be dead or dying.

After the singing of the Doxology, the benediction was pronounced by Bishop Foss.

RELIGIOUS NOTES.

THE vote of the Nassau Presbytery, last week, in favor of revision was 26 to 9; the vote of the Philadelphia against revision was 42 to 23; of the San Francisco 27 to 23; of the Philadelphia North, 35 to 22.

....The Committee of the Jersey City Presbytery have submitted a report against revision. Under the head of the second question it advises that the following overture be sent to the General Assembly:

"The Presbytery of Jersey City respectfully overtures the General Assembly to prepare and to issue a brief, popular definition of 'the system of doctrine taught in the Holy Scriptures,' as contained in the Confession of Faith, and an acceptance of which is required by the terms of subscription. And in order that other Churches holding to the Westminster Confession of Faith, may unite in this important undertaking, the Presbytery would overture the General Assembly to enter into correspondence with those Churches to secure such desirable co-operation."

....The Nassau Presbytery, which voted in favor of revision last week, adopted the following recommendation as to the extent of revision:

"1. The substitution in chapter 10, section 4, of the word 'rejecting' for the words 'not professing.'

"2. The omission of all of chapter 25, section 6, after the clause 'there is no other head of the Church but the Lord Jesus Christ.'

"3. The omission of these words in chapter 24, section 3: 'And therefore such as profess the true reformed religion should not marry with infidels, Papists or other idolaters.'"

The Committee further stated that there were other matters in the Confessional in need of revision, and suggested that the General Assembly be asked to formulate a short, simple and comprehensive creed.

....The last General Conference of the Methodist Episcopal Church adopted a report in favor of amending the constitutional law of the Church so as to equalize the representation in the General Conference between ministers and laymen. Under the present rule not more than two laymen can be chosen as representatives to the General Conference within the bounds of any annual conference. This proposition is to be submitted to the annual conferences for their consideration the present year. If it shall receive the necessary concurrent recommendation of three-fourths of the members of the several annual conferences, the electoral conferences of 1891-92 may elect representatives in equal numbers with the ministerial, and the General Conference for 1892 may provide for their admission.

....We included the Chicago Presbytery in our table last week. Its reply to the second question was as follows:

Replying to the second question, "In what respect and to what extent?" would answer that some of the members favor a very limited revision; others would go to the extent of a new creed; but it is the judgment of the Presbytery that the extent to which Confessional change shall be carried, and the particular form it shall take, be submitted to the presbyteries for constitutional ratification, and may safely be left to such large and representative committee as the General Assembly shall appoint, it being provided that in any proposed change least the following points shall be secured:

1. That the full integrity of the system of doctrine as contained in our Confession of Faith be kept inviolate."

Adopted unanimously.

2. That those forms and statements, especially in the third and tenth chapters, which convey, or seem to convey, erroneous or unscriptural implications, and which are occasions of stumbling, be modified or eliminated.

Adopted by large majority.

3. That God's love for the world and his command to preach the Gospel to every creature be given fuller and more definite expression.

Adopted unanimously.

....It is stated that there are now 150,000 Protestant Sabbath-schools meeting every Sunday in this country, most of them using the same lesson, nearly 1,300,000 teachers and officers, and about 10,000,000 scholars. This indicates an increase of nearly fifty per cent. in the past twelve years; but there are still about 11,000,000 children to reach. Among the many efficient agencies now at work stimulating Christians to more and better work in this direction is the International Sunday-School Association, the organization that selects the lessons now in use known as the "International Lesson System." This is only part of its work. By means of State, county and township conventions it is able to reach every locality in the land. Being inter-denominational it does not displace or interfere with the denominational work; but, on the contrary, strengthens it. In these conventions and institutes the Sunday-school workers are shown how to do more and better work, and encouraged to go forward with more zeal in the cause. The Executive Committee of the International Association have arranged a series of State conventions, beginning in Virginia this month, through the South and West, and have obtained the services of William Reynolds, President of the last International Convention, to attend them.

....Some of our Presbyterian contemporaries state that the Syracuse Presbytery voted last week in favor of revision. This is a mistake. Its committee reported unanimously in favor of revision; but final action was not taken upon it. We quote the following from the Committee's report as to the extent to which revision is desirable:

"The Committee attempted no work of verbal criticism or verbal suggestions. Only in a general way was there allusion made to the third and tenth chapters of the Confession; but the feeling and conviction were most earnest that here and elsewhere throughout the Confession no room shall be left for any intelligent soul to doubt that we, Presbyterians, believe that of all infants dying in infancy, not one of them shall perish, and that sufficiencies of grace and merit are found in Jesus Christ for all 'whosoever will.' If it shall be the decision of the Presbytery to specify to the General Assembly alterations in the present Confession, the Committee would recommend that no part of the Confession be wanting in the assertion or inference of God's love for all mankind, of salvation in Christ Jesus provided for all, and to be preached to all creation.

"Your Committee feel that the Confession of the Westminster divines, so grand in itself, and so associated with the progress of the Church, ought to stand in its unimpaired integrity—a monument marking a great epoch, the beginning and close of a splended stadium. By the same law and right and obligation which these ancient worthies had, and claimed to have, to shape a creed, which should express their belief, and their sense of need, so have we of this far-off generation the same right to give expression to the new phases of the old belief, to a new sense of altogether new duties, and new oppositions and new opportunities which confront us at the very opening of the twentieth century of our Christianity. With profound reverence for the Westminster Confession as a symbol of a belief of a mighty time in the past, glorying in it, apologizing not one whit for it, we would simply let it be, and with not less reverent hands than those which reared that great structure, we of to-day would build a simpler confession, a more catholic creed, a more missionary symbol of our Christian belief and duty."

...We find in the last number of the *Catholic Standard*, of Philadelphia, a very interesting summary of statistics of Catholic churches and schools among the Negroes. The article is printed from advance sheets of the *American Ecclesiastical Review* for March. The statistics of Catholic churches and Catholic population among the Negroes are given by dioceses, and make a total of 138,213 Catholic Negroes, 25 Catholic churches for Negroes with 31 priests, 99 schools and 6,093 pupils. The baptisms for the year are reported at 4,907 children and 853 adults. In connection with these statistics extracts are given from letters of the bishops of the dioceses for which statistics are given. The Bishop of South Carolina, in which State there are only 900 Negroes of the Caholic faith, regards the social, political and religious separation of the races as injurious to the evangelization of the Negroes. Bishop Fink, of Leavenworth, says that if all the Negroes that are converted could be kept converted, there would be a large number in his diocese; but owing to their removal to other regions there is very little increase to show. He says he has no priest who could take charge of a colored congregation, and even if he had such a priest he would have to depend for his support almost exclusively upon the bishop himself. Bishop Fitzgerald of Little Rock, Arkansas, says that Catholics in their work among colored churches meet with opposition from preachers, white and colored, from schoolteachers, from the colored population, and in some places from the whites, and also, he is sorry to say, from white Catholics. He finds a willingness among colored parents to permit their children to be taught prayers and catechism, but they generally refuse to let them be baptized. The Bishop of Mobile states that there is no church in his diocese exclusively for the colored people, but there are four churches in which 90 per cent. of the congregation is colored. He thinks the best hope of getting a foothold for the Catholic Church among the Negroes is through schools for their children. In the diocese of Natchez it is stated that the best results come from visitation of the colored people when they are sick by priests or religious. Bishop Becker of Georgia says that in that State the Catholics are barely holding their own among the Negroes. Archbishop Janssens of New Orleans estimates the total number of colored Catholics in the archdiocese at 75,000; but many of these, he explains, are Catholics only in name. The young men from eighteen until they marry are nowhere seen at church; few even of the married ever come to the sacraments. He thinks the number of Negroes lost to the Catholic Church in New Orleans will reach at least 20,000. He says that as soon as the Creole population (and the Catholics have few others) learn the use of the English language they drift off into the Methodist and Baptist Churches. He also says that the public schools are daily encroaching on the French language. With many of the colored Creoles, French means Catholic and English means Protestant. He thinks that there should be priests to occupy themselves exclusively with the colored people.

....The tenth annual report of the Golden Gate Kindergarten Association, of San Francisco, is an interesting compend of 186 pages, of details concerning the work among the little neglected children of that city. The president, Mrs. Sarah B. Cooper, in reviewing the work of the first decade, and speaking of the wonderful progress made, says:

"Ten years ago, with a monthly pledge of only $7.50, but with an unfaltering faith in God and good people, we set about looking for a suitable building for the establishment of our first Free Kindergarten. We found it, repaired it, and soon filled it to overflowing. Friends came quickly to the rescue, for they visited the Kindergarten and saw these poor little waifs of the by-ways and alleys; children too young to enter the public schools, but not too young to learn the fearful vocabulary of wickedness from their older compeers on the streets; children of brutal fathers and drunken mothers; children of vice and crime, growing up to become candidates for our prisons, jails and penitentiaries; children born in the cellars and the garrets, with an inborn sense that they had no right to live; among just such children as these, ten years ago, in the very heart of the Barbary Coast, we began this good work."

During these ten years the annual receipts have increased from $1,805.70 to $25,295.92. Over 6,000 little children, from two and a-half to six years of age, have been trained in these beneficent schools in that period. Mrs. Leland Stanford has contributed over $45,000 to the work, and there are seven Stanford Memorial Kindergartens, with an enrollment of about 800 children. The leading citizens of San Francisco are deeply interested in these beneficient agencies for saving the children, and contribute liberally to their support. This interesting report further says:

"A recent article, detailing the condition of the slums and purlieus of vice in this city, speaking of the well-known locality where the Golden Gate Kindergarten Association planted its first work, ten years ago, says: 'The Barbary Coast, as this special section of San Francisco is called, is pure and undefiled as compared with the plague-spot only ten years ago.'"

Among the results of the decade summarized by Mrs. Cooper, are these: "A deeper, wider and more far-reaching sympathy between the top and the bottom of society; an evident moral uplift, slow but sure, in the localities where our Kindergartens are located; an increasing self-respect among parents; more affection in the houshold, and a decided tendency to place a higher value upon their children; a slow and steady growth in moral quality, and in the substantial virtues of practical daily living—such as sobriety, industry, economy, thrift, self-dependence, good manners, kindness, and temperance in all things."

....Thus far 50 of the 211 presbyteries of the Presbyterian Church have been reported as voting on the overture on revision of the Westminster Standards. The following table will show how they have voted, and also the number of ministers and communicants each represents:

Presbyteries.	*No.*	*Yes.*	*Min.*	*Com.*
Albany, N. Y. (*new creed*)..	..	..	66	9,575
Allegheny, Penn.....	1	..	41	7,175
Austin, Tex.....	..	1	14	1,271
Baltimore, Md.....	..	1	48	7,428
Bellefontaine, O.....	..	1	14	3,155
Binghamton, N. Y.....	..	1	28	4,584
Blairsville, Penn.....	1	..	30	5,870
Brooklyn, N. Y.....	..	1	54	16,389
Buffalo, N. Y.....	..	1	55	7,717
Cayuga.....	..	1	32	4,310
Chemung, N. Y.....	..	1	23	2,456
Chicago.....	..	1	95	13,792
Cincinnati, O.....	..	1	66	9,255
Geneva, N. Y.....	..	1	29	4,731
Huntingdon, Penn.....	1	..	58	9,857
Kalamazoo, Mich.....	..	1	22	2,462
Kansas City, Mo.....	1	..	38	4,063
Lake Superior, Wis.....	..	1	21	1,739
Lansing, Mich.....	..	1	23	2,317
Logansport, Ind.....	.	1	25	4,022
Long Island, N. Y.....	1	..	21	3,404
Lyons, N. Y.....	..	1	19	2,481
Mahoning, O.....	..	1	25	5,271
Mattoon, Ill.....	..	1	24	3,282
Montana.....	..	1	23	967
Morris and Orange, N. J.....	..	1	53	8,419
Muncie, Ind.....	..	1	14	2,232
Nassau, N. Y.....	..	1	25	2,954
Nebraska City, Neb.....	..	1	43	3,389
New Brunswick, N. J.....	1	..	67	7,700
New York.....	..	1	165	25,526
Niagara, N. Y.....	..	1	21	2,930
North River, N. Y.....	..	1	42	5,373
Philadelphia Central, Penn	1	..	68	15,911
Philadelphia, North, Penn.	1	..	59	8,754
Philadelphia, Penn.....	1	..	65	13,215
Portsmouth, O.....	..	1	17	3,495
Pittsburg, Penn.....	1	..	69	12,949
Redstone, Penn.....	1	.	25	4,383
Rochester, N. Y.....	..	1	62	9,995
San Francisco, Cal.....	1	..	40	5,047
Shenango, Penn.....	1	.	18	3 210
South Florida, Fla.....	..	1	11	515
Steubenville, O.....	..	1	38	7,147
St. Paul, Minn.....	..	1	75	7 284
Trinity, Tex.....	..	1	10	390
Troy, N. Y.....	..	1	49	7,607
Westchester, N. Y.....	..	1	58	6,589
Westminster, Penn.....	1	..	32	5,260
Wooster, O.....	1	..	33	4,519
	15	34	2,048	312,714

We remove, this week, the Presbytery of Albany from the list of affirmative votes, in deference to the wish of several of its members, who desire that it be counted neither for nor against revision.

Missions.

LAST week we gave in this column an account of the movement of the Indian Presbyterian Alliance for a united Presbyterian Church in India, stating that the Committee appointed by the presbyteries of the various Presbyterian Churches represented in India, had agreed upon a basis for union and had presented it to the Alliance, which had approved it. Since then a copy of the basis has come into our possession. It is divided into three sections, treating of polity, doctrine and local organization. The first section proposes that a constitution be drafted for the Presbyterian Church in India based upon the constitutions of the Presbyterian Churches in Europe and America; that at all meetings of Church courts in which the United Presbyterian Church of America is represented, psalms alone be sung; that if foreign missionaries and ministers retain their connection with their home courts, they shall have no vote in the Indian Church courts, but if they sever their connections with the home Churches and submit to the discipline of the ecclesiastical courts of India, they shall be allowed to become full members; and that in all cases of a purely provincial character the synod be the final court of appeal. The second section, concerning doctrine, proposes the adoption of the Apostles' Creed, the Nicene Creed, and a modern statement of doctrine, such as that of the three Scottish Churches, entitled "Doctrinal Basis of Union," or the proposed creed of the English Presbyterian Church. In addition to these it is recommended that the United Church hold in veneration the Westminster Confession, the Westminster Shorter Catechism and the Heidelberg Catechism. The third section proposes that there be a General Assembly, to meet once every two or three years, the principal language to be English, but not to the exclusion of the vernaculars; that there be five synods, to meet annually and deal finally with all matters purely provincial—the Synods of Madras, Bombay, Bengal, Hindustan and Punjab; and that the Synod of Madras embrace two presbyteries, the Synod of Bombay, four, the Synod of Bengal, three, the Synod of Hindustan, four, and the Synod of Punjab, four.

. ..The Rev. D. W. Learned writes us from Kioto, Japan, under date of January 25th, 1890, as follows:

Many of your readers will sorrow with us in the death of Joseph H. Neesima, which occurred day before yesterday at Oiso, a health resort on the coast not a great way this side of Yokahama, where he had been staying for several weeks. His remains reached Kioto by the through train near midnight last night, and were met at the station by the whole body of students who bore them with their own hands to his residence (a distance of nearly two miles). Mr. Neesima has been taken from us at an early age (only about forty-five), in the midst of his work; but he has accomplished a work and left an influence such as few men equal. Many of your readers may remember the romantic story of his youth: how when scarcely more than a boy his ardent desire to learn more of Western countries and of their religion led him to brave the law which made it a capital offense to go abroad and make his way to Boston; how he was educated through the kindness of the late Alpheus Hardy; how when the Japanese embassy visited the United States in 1872, he was called on to serve as their interpreter and accompanied them in their tour through Europe; how he pleaded for Japan at the American Board's meeting in 1874 and returned to Japan that fall and in the following year founded the Doshisha school here—a school which he has seen grow from seven to seven hundred pupils. A girls' school and a nurses' training school have been founded under the same management, and a considerable fund has been raised toward the foundation of university departments. Two of these departments, one by Japanese gifts and one by the liberality of a gentleman in New London, Conn., are to be opened in the near future.

Mr. Neesima won to an extraordinary degree the love and esteem of all who knew him. No one could be associated with him and fail to recognize his sincerity and complete unselfishness. Altho he has been able to be in the school scarcely at all during the last two years, the students all love and revere him as a father. He had been in infirm health for several years, in fact, he has never been strong; but no one imagined till a week ago that he was near the end. Altho he has been taken from his work, he leaves a precious legacy in his example, one which will long continue here.

....The Rev. James H. Pettie writes from Okayama, Japan:

By far the greatest faith enterprise in this part of Japan is the Okayama Orphan Asylum, opened two years ago by Mr. Ishii, a medical student and his excellent wife, in humble imitation of the great George Müller. It has grown steadily from three orphans to fifty-five. Its home now is in a Buddhist temple. Mr. Ishii is one of the purest, strongest spiritual characters I ever knew in any land. He depends entirely upon God. His faith is something marvelous. He has beggared himself for these little waifs and devoted his life to this one noble cause. The Home has had some remarkable experiences in the line of answer to prayer, and those children are just as sure as Mr. Ishii himself that God will not let them starve. This institution has no debt. It spends only what it receives and that most wisely. Twenty dollars annually will support a child under the best influences. This asylum tho positively Christian is wholly unsectarian. It is supported by voluntary gifts. There is a movement on foot to buy the Buddhist Temple for the asylum. Two hundred dollars will do it. Subscriptions to this cause may be sent to Horace Pettie, Esq., Manchester, New Hampshire.

Biblical Research.

THE DAMASCUS MANUSCRIPT.

BY C. R GILLETT,

LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

THE following extract from the London *Athenæum*, of February 1st, 1890, will be of interest to many of our readers. It is taken from an account of the treasures of the Arabic Library at Damascus:

"But the great prize of the Library, so far as one can judge from the inadequate description given of it, is a Greek manuscript of the Old and New Testament, comprising the Epistle of Barnabas and a portion of the Shepherd of Hermas. As the discovery of it is highly interesting, I give an exact translation of the passage referring to it:

"'One of the most important of the so-called uncial manuscripts which contain the whole of the New Testament complete is as follows:

"'The manuscript is written on well-prepared parchment, and is 12½ inches wide, and 13¾ inches tall. It consists of 380½ leaves, of which 200 contain the Old Testament (in the Septuagint version) incomplete; but 180, the whole of the New Testament, the Epistle of Barnabas, and a large portion of the Shepherd of Hermas. The manuscript is divided into four columns, and in each column there are fifty lines. This manuscript may be regarded as similar to the Codex Sinaiticus, and, consequently, is worthy of a searching inquiry and investigation. The discovery of this gem is due to us.'"

The "us" of the last sentence is a Greek judge in Cyprus, M. Chri. Papadopulos. The article from which the quotation is translated appeared lately in a Greek theological magazine called Σωτήρ, and the translator is S. P. Lambros. A card just received by Dr. Schaff from Professor Gebhardt of Berlin, says that the accounts at hand with regard to the above discovery, had set German critics into a state of great excitement. The name of the now famous Bryennios has been connected with the "find" above described, tho it is not clear in what way.

If the figures given above are correct, this manuscript is narrower by an inch than the Sinaiticus, 1 ½ inches shorter, contains two lines more to the column (Sinaiticus has only 48), and 34 more leaves. The amount of the Old Testament is about the same, 200 against 199 leaves, and the excess belongs, therefore, to the New Testament. Each contains the whole of the New Testament and the Epistles of Barnabas. The Shepherd of Hermas in the Sinaiticus is incomplete, and one may hope that the excess of size in the new Damascus manuscript will be found to have for us the completion of that book.

Whether we are to expect to find a manuscript of the same "recension" as the Sinaiticus or not, cannot now be said. There is room for conjecture, but none for positive statement. Still the facts; that each one of these contains, nevertheless, an aggregate of eight lines more than the page of the Sinaiticus; and that it has 34 more leaves; all points to radical differences in the manuscript, to the great importance of the find, and to the results that may be expected to be derived therefrom. It is to be hoped that the manuscript will prove to be of a family different from the Sinaiticus, and to contain new material to supplement the older.

The Sunday-School.

LESSON FOR MARCH 2d.

JESUS AT NAZARETH.—LUKE IV, 16-32.

NOTES.—"*The book of the prophet Isaiah.*"—This book was a hand-written roll of parchment. Sheepskin was more durable than papyrus. The whole book of Isaiah was probably in one roll.——"*And found the place.*"—Tho Weiss makes the passage a chance find, it is more reasonable to suppose that Christ had come prepared to preach his first sermon in Nazareth from this very passage which he had well in his mind. This was probably not the lesson appointed for the day, but the passage of his particular choice.——"*And sat down.*"—The custom was to stand while reading the Word of God; but they sat while expounding it, doubtless because what the minister had to say about it was, in all cases except Christ's, very much less important than the Word itself.——"*Were all filled with wrath.*"—To be compared with heathen and lepers.——"*Out of the city . . . whereon the city was built.*"—A seeming contradiction. How can he be thrust *out* of the city at the same time he is thrust to a place *whereon* the city is built? The main city was not on the very brow of the hill, but lay below on the slope of the hill itself. The city was built upon the hill and about it; but they had to go *out* of the main part of the city to get to the perpendicular encampment. The author is more careful in his statement than would seem at first sight.——"*Passing through the midst of them.*"—It is a disputed interpretation whether Jesus passed through the midst of this mob by a miracle or by the personal majesty of his look. That he could awe men completely at times is evident. The latter idea seems more in accordance with Christ's character. If he denied them a miracle in the synagog, he would not grant them one even for personal safety.——"*Teaching them on the Sabbath Day.*"—The most likely time to draw a large audience—the most public chance.

Instruction.—The first verse to-day brings us a lesson made the more impressive by Divine example, that is the Christian duty of going regularly to church. There is hardly a more beautiful sight on the other side of the Atlantic than the hosts of marketwomen stopping to pray each morning in the cathedrals and carrying in their unwieldy bundles. The spirit of worship, which is the greatest peace-giver we know of, can be cultivated by regular and enthusiastic attendance at church, whether the clothes are fashionable or old, and even if the pastor is not over-interesting and the choir a third of a note behind the organ. The only way to make meetings successful is to fill the seats. Numbers carries an enthusiasm of its own which the Holy Spirit can control.

The urban and the city parishes have different claims. The question arises, Shall attendance be expected at each of the many services of an active city parish? Certainly, if one can. If the family or the business permit. It is better to go to a Christian Endeavor Society than it is to a card party. But there is a certain state of mind, that we must admit few attain to, which has been termed "gospel-greediness," where everything suffers on account of an unequal and morbid desire for perpetual spiritual exhilaration. Many such examples may be witnessed during almost any revival. Such a state may be positively harmful to the necessarily gradual development of a Christian character. The revulsion is sure to set in. Let church attendance become a routine and a duty that never wavers. Tho environment be not interesting, the character may yet grow steady and strong in this wide-awake religious experience which regular attendance necessitates.

How about the country church, where distance is a serious obstacle, after a hard day's work; where mud and snow are a disparaging quantity? A struggle to attend generally brings forth the most spiritual meetings. The Lord always rewards hardships in his service. The whole parish can just as well as not, with the exception of the sick, attend every meeting of a country church. Calls upon one's time are few enough in such parishes, and excuses of weather, etc., pale before such spiritual recreation. It is a fact that many of our country churches are dead; partly because they are away from worldly observation and rivalry, but mostly because the *good* men of the congregation, yes, even of the membership, will not go to church, even to hear Luke himself give a talk. But they will turn out to the annual church picnic. Let us give them the credit they deserve.

Christ read a prophecy peculiarly touching because so true in its details. It is the very picture of Christ. Christ has become the synonym for tender activity. A Christian is not primarily a proselyte, or a fighter, or a breaker or maker of creeds; he is nothing if not an animated balm for wounded hearts and broken bodies.

The very essense of a life's ministry is contained in this prophecy of Isaiah. If a man pastes the eighteenth and the nineteenth verses above his desk or in his pocket-book, and then practices them, he is a true follower of Jesus Christ.

Notice the directness of Christ's preaching. The accepted rules of homiletics are thrown to the winds. He makes use of no nice introduction to prepare them for his tremendous statement. What a modern preacher would reserve as the climax he hurls at them in his first sentence. It is a good rule in church, if one has anything to say, whether in the pulpit or on the floor, to say it plainly and boldly without padding, even if it only take three minutes or less. Most of the best sermons, most of the most telling testimonies, have been the tersest. Twaddle does more harm in public Christian life than in any other sphere of society.

Ministerial Register.

BAPTIST.

BACON, F. S., Marblehead, called to South Boston, Mass.
BARBER, J. T., Brainbridge, accepts call to Madrid, Mass.
DODD, C. H., Weedsport, called to Mount Vernon ch., New York, N. Y.
DUNHAM, H. M., Towlesville, N. Y., resigns.
EMERY, IRA, Chatham, Mass., resigns.
HARRIS, H. H., Newton, called to Springfield, Mass.
HUNTER, J. P., Conway, called to Franklin, Mass.
LAWRENCE, B. F., Jefferson, Me., resigns.
MACDANIEL, R. B., Northumberland, called to Wissahickon, Penn.
MOULTON, O. T.. Alton, N. H., resigns.
PETTY, J. E., Stanberry, Mo., resigns.
RIEMAN, G. B., Monrovia, accepts call to Oakland, Cal.
WATERMAN, DEXTER, Littleton, N. H., died Feb, 9th.
YOUNG, T., S., Geneseo, accepts call to Roodhouse, Ill.

CONGREGATIONAL.

BATES, JAMES A., Williston, Vt., resigns.
BUSHNELL, SAMUEL C., inst. Arlington, Mass., February 6th.
CARPENTER, C. M., Hartland, Vt. (Meth.), accepts call to Tyngsboro', Mass.
CATON, CHARLES H., Leadville, Col., accepts call to Rogers Park, Ill.
CHASE, EZRA B., Kent, O., called to Shenandoah, Ia.
CONNETT, A. W. (U. B.), Terre Haute, Ind., accepts call to Burwell, Neb.
EASTMAN, EDWARD P., So. Bridgton, Me., resigns.
EGERTON, THOMAS R., East Gilead, Mich., accepts call to Fremont, Ind.
FASSETT, JOHN, Guildhall, Vt., resigns.
FURBISH, EDWARD B., Lockport, N. Y., resigns.
HUNTER, H. D., London, Ont., accepts call to Sycamore, Ill.
HURD, EDWIN T., inst. Gilmanton Iron Works, N. H., Feb. 7th.
JENKINS, OWEN, Dover, O., resigns.
JONES, ABRAHAM, Blossburg, accepts call to Carbondale, Penn.
MACKAY, D. S., Scotland, called to St. Albans, Vt.
MCGOWN, RICHARD H., Cornish, Me., resigns.
MEATH, P. G., Tama, Ia., resigns.
ROBINSON, EDWARD A., Boston, called to Wollaston, Mass.
RUSSELL, HENRY A., Cabot, Vt., resigns.
SHULTS, JACOB D., Liber and Portland, Ind., resigns.
SNELL, CHARLES Y., Inkster, No. Dak., called to Princeton Minn.
STAPLES, JOHN C., Littleton, Mass., accepts call to Lake Helen, Fla.
THAYER, LUCIUS H., Yale Divinity School, called to North ch., Portsmouth, N. H.
THOME, JAMES A., Clarksville, Neb., accepts call to Maryeville, O.
WILSON, WILLIAM, Tonica, Ill., resigns.

PRESBYTERIAN.

BICKENBACK, A. R., Glendale, Cal., resigns.
CAMPBELL, JAMES B., Long Branch, N. J., resigns.
DEEMS, EDWARD M., New York, accepts call to Hornellsville, N. Y.
FREEMANITE, J. B., accepts call to St. Paul, Minn.
GERHARD, JAMES A., Maryville, accepts call to Joplin, Mo.
GLASS, S. J., Brookville, called to Allegheny, Penn.
OGLEVEE, J. A. R., called to Caldwell, Kan.
PARSONS, WM. T., Ardoch, N. D., resigns.
POTTER, T. C., Amwell, N. J., accepts call to Cedar Falls, Ia.
RATHBUN, D. L., Darnestown, Md., accepts call to Falls, Va.
STINSON, WILLIAM C., Manalapan, called to Dunellen, N. J.
WADSWORTH, CHARLES Jr., inst. Feb. 20th, North Broad St. ch., Philadelphia, Penn.
WEBSTER, GEORGE S., East Orange, N. J., accepts call to Ch. of the Covenant, New York, N. Y.
WHIMSTER, D. B., Hays City, Kan., called to Walsenburg, Col.
WILSON, JOHN, Oberlin Sem., called to Maumee City, O.
WOOD, J. L., Carson City, Mo., resigns.

PROTESTANT EPISCOPAL.

CLEVELAND, EDWARD H., New Haven Conn., accepts call to St. Andrews ch., New York, N. Y.
GNATT, J. GIBSON, Chaptico, accepts call to Leland, Md.
HOSKIN, R. H., Detroit, Mich., resigns.
NILES, CHARLES M., New York, N. Y., accepts call to Rutland, Vt.
SMITH, D. D., Wilmington, Del., accepts call to Emmanuel ch., Philadelphia, Penn.

MISCELLANEOUS.

ALBION, J. F., Univ., Tuft's Divinity School, accepts call to Palmer, Mass.
CONKLIN, ABRAM, Univ., Brooklyn, N. Y., resigns.
FAUDE, J. J., Luth., inst. Feb. 15th, Gethsemane ch., Minneapolis, Minn.
FERGUSON, A. L., "Christian," New Carlisle, O., accepts call to East Springfield, Penn.
HARRIS, W. H., Univ., Worcester, Mass., accepts call to Chicago, Ill.
HILL, W. Bancroft, Ref., Athens, called to Poughkeepsie, N. Y.
KREBS, L., Luth., Mansfield, O., resigns.
LAHR, L. B. C., Ref., Canal Winchester, O., resigns.
LAWRENCE, W. W., Unit. Pres., Allegheny Sem., called to Mumford, N. Y.
SCHENCK, F. S., Ref., inst. Feb. 16th, Hudson, N. Y.
SCHUTTS, F. M., Ref., Lima, O., accepts call to Lisbon, Ia.
VEENSCHOTEN, W., Ref., Greenport, accepts call to Hornellsville, N. Y.
WESTEDRAHL, F. S., Luth., New Sweden, Me., resigns.

Literature.

[The prompt mention in our list of "Books of the Week" will be considered by us as equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.]

THE ADMINISTRATION OF THOMAS JEFFERSON.*

It has been understood for several years that a history of Mr. Jefferson's Administration might be expected from that accomplished student of American history, Henry Adams. The first installment was published last autumn in two volumes, covering the first term of the third President's Administration, from 1801 to 1805. The history of the second term to 1809 comes from the press this week.

If heredity is to count in the choice of the right man to do this work, Mr. Adams would stand at the head of the polls. All the Federalism he required would come from his great-grandfather, the John Adams who, in the gray morning of the day when his office was to pass to another man and another party, drove from Washington in his coach rather than remain and assist in handing the Government to a French infidel, with loose ideas enough in his head to ruin the continent. The second Adams, elected Senator as a Federalist, steered an independent course into the Jeffersonian camp, and for many years afterward reaped the reward of a good conscience amid obliquy, until, in later and changed times, Massachusetts found that she had something for bold spirits of his sort to do. Charles Francis Adams, his father, under whose eye he was trained at home and abroad, has been for this generation the conspicuous example of the public man, disliked by a certain few who, nevertheless, honored and trusted him with the rest. For himself, Henry Adams has long been an enthusiastic student of the Jeffersonian period of American history; and for a part of his life, a professor at Harvard, who impressed himself on his classes no more by full and accurate knowledge than by unrivaled gifts as a teacher. His books on Gallatin and the Gallatin correspondence are well known.

This is a make-up which would lead us to expect in the volumes before us a good proportion of the solid sense and political morality which distinguished the Federalist statesmanship, combined with a radical independence which the idols of the forum could not overawe with their divinity.

The book is in these points precisely what we should expect. Mr. Adams's task was not an easy one, and he has taken extraordinary pains. Volumes I and II have been experimentally in print for criticism a number of years. The first volume begins with some one hundred and eighty pithy and vivacious pages of general introduction to the American world, over which Jefferson was to preside, and on which his ideas were to act. The method pursued is what our readers will call as they prefer scientific or positive, and has the merits and defects of that method. It presents a fair estimate of the social and economical conditions of American life in the year 1800, when the total valuation of the country was about eighteen hundred millions, an average of $328 for each human being, or $418 to each free white. This property was held in an almost ideal condition of equal distribution—a fact whose social value is set high by our modern economists; but one from which flowed, by necessary consequence, many of the minor social conditions on which our author animadverts. Taxes were trifling, and wages about a dollar a day, which sum, by the way, was on any comparative basis of values, much more than the same labor commands now. Five hundred dollars a year was then a good salary. President Dwight said in his eulogy of Abijah Weld, pastor of Attleborough, that he had reared a family of eleven children on $220 a year, and we recall other examples given in Edward Everett's edition of Pastor Howe's farewell sermon in laying down his charge at Hopkinton, Mass.

These are interesting statistics, but they tell us very little as to the actual character of the people, and are far less significant than the facts that in Massachusetts population had advanced in the last ten years from 378,000 to 423,000, and that drunkenness, consumption, dyspepsia, and nervous prostration were frightfully prevalent. For the purposes of political history a method which relies on a statistical basis must be used with great caution and with the constant reminder of the limited conclusions to be drawn from such sources of knowledge. This has not wholly escaped. Mr. Adams, who remarks (Vol. I, p. 48) that: "Of all classes of statistics moral statistics were least apt to be preserved." But moral statistics are what we most need. They contain the heart of the history as well as of the people. Ordinary statistics do not furnish the elements out of which the portrait of the times or the people can be constructed. We are under many and great obligations to Mr. Adams for his minute and vivid analysis of American life and ideals as they were in 1800; but when we attempt to form these details into the portraiture of the people or the times we are reminded of the painter described by the late William Hunt, who forgot that the painting of every hair on the cat did not make a picture of pussy. What Burke said in Parliament twenty-five years earlier as to the sale of law-books in America or the potent evidence of the *Federalist* are as full of meaning as a regiment of minor statistics. Suppose Judge Parsons did present a copy of "Tom Jones" to a lady and with it a letter commending "Molly Seagrim" and the usefulness of portraying vice. Scotch social morality stood high at this time, and did so in spite of Walter Scott's very similar anecdote of his honored great-aunt who sent around the same book on the sly.

All this is, however, purely introductory in the present history and is leading us far from the main point. We read Mr. Adams's chapter on American Ideals as the key to his whole work. It explains how far and in what sense he is a Jeffersonian, and defines broadly and clearly the difference between the Federalist and the Jeffersonian ideals. All through this part of the work we catch glimpses of opinions which did they lie in the direct line of the subject we might have something to say about. There were elements in New England life and character which set the people there against Jefferson and which cannot be explained as the malign fruit of clerical animosity, and least of all as an imperfect development of democratic principles. Connecticut, for example, the bitter center of Federalist opposition, had almost from the beginning, certainly all through the Revolution, and now under Jonathan Trumbull, the most advanced democratic organization in the country.

We believe that Mr. Adams strikes the key-note to the situation when he tells us in this chapter on "American Ideals" (page 163) that

> "The revolution of 1800 was in his [Gallatin's] eyes chiefly political, because it was social; but as a revolution of society, he and his friends hoped to make it the most radical that had occurred since the downfall of the Roman Empire."

Mr. Adams's four volumes not only substantiate this assertion, they show also what it was in the new President's policy which made it so abhorrent to the parts of the country where the people were most thoroughly trained in the ideas of democratic society and government. He was to them not only a dangerous visionary in politics but a crowned philosopher whose deepest concern was, after all, a social propaganda.

Jefferson's Administration cannot be judged by the first term. Some of his worst mistakes were indeed made at once, but he went into office the representative of certain political ideas which commanded an enthusiastic support in Congress and among the people. The Louisiana purchase fell in this period, and for the moment added to the President's fame and crowned his policy with a brilliant success. Its constitutional consequences and bearing came up almost at once, and led to the first great deviation of Jeffersonian statesmanship from its original Virginian lines. Mr. Jefferson's passion for peace as a national policy and his scheme of substituting the pressure of interests (commercial for the most part) for the pressure of war and force were not only disclosed in this first Administration, but so fully developed and proved as to have won a degree of success which gave the President a strong hold on the people.

When we turn to the two volumes which come to us fresh from the press, we find the Jeffersonian ship of state in the trials which were to test its quality and which compel Mr. Adams to characterize it as weak and visionary. And indeed these final volumes are as necessary to do justice to Mr. Adams as a historian as they are to a full and round judgment of the Jeffersonian politics.

The two earlier volumes showed him a master in his command of the relations between European and American politics. The situation of affairs during these four years was more favorable to our interests, and Mr. Jefferson was able to turn the situation more to the advantage of the country. In the second term the European situation was no less influentially connected with our affairs; but it affected them far less favorably. Mr. Jefferson's weak, vacillating and more or less visionary attempts to keep out of the path of the tempest raging in Europe make a chapter of American history which has had very opposite effects on the two sides of the ocean. In England it survived long in the memory of the people, and became the basis of the obstinate popular impression as to the American nation. On this side of the water it has been almost as obstinately ignored. We will venture the assertion that Mr. Adams's third and fourth volumes will surprise the majority of their readers, and that, too, notwithstanding the fact that very few persons will open them who have not already a fair acquaintance with American history.

There is perhaps nothing more striking in these four volumes than the admirable clearness and simplicity which Mr. Adams has introduced into this hitherto crepuscular subject of our relations during the period of which he writes to Spain, Napoleon and England.

The Louisiana purchase was perhaps better understood. We may say, however, in passing, that Mr. Adams throws much new light on the whole course of the history both in the diplomatic aspect and as concerns the constitutional history of the American Union.

The two most absorbing topics of the third and fourth volumes are the various phases of the Burr conspiracy and Mr. Jefferson's great device for obtaining by peaceful means, objects which the general experience of mankind shows are obtainable only by war—viz., the embargo. As to the first of these topics we have had no such competent treatment as this. It is a humiliating passage in our history which is possibly not wholly cleared up yet. It is difficult to accept the conclusion to which Mr. Adams plainly points, that executive weakness is the whole explanation of the President's conduct. Any hypothesis of unexplained powerful influence or political motives lying back would reflect yet more seriously upon him. It has long been known that General Wilkinson was a Spanish pensionary and that more than one Federal officer, even judges on the bench, were in that position. Andrew Jackson was compromised, and on Mr. Adams's showing, more seriously than Mr. Parton is disposed to admit. Daniel Clarke, the founder of the immense property rendered so famous by the late Mrs. Gaines's heroic battle for her own, appears in these chapters as the prototype of the Secession Senators of 1860 and '61. New matter is thrown into the history at every point, and new light thrown on it from beginning to end. One theory brought out by Mr. Adams will probably awaken surprise, Burr's want of ability, except in the narrow line of personal persuasiveness, where he was unrivaled in the annals of the world. Of Burr's trial and the events which led to the more or less unqualified support of the Federalists we have no time to speak. It is one of the curiosities of American history, not however without its parallel both in our own times and in the events which converted Jefferson into a Nationalist and Pinckney and Trumbull to the Virginia doctrine of State-Rights.

The other great topic of the two recently published volumes is the embargo, as to which in general we must refer our readers to the volumes themselves. They will find there all they will require for the most thorough acquaintance with the subject in the American, European, constitutional and economico-political points of view.

We are hardly ready to assent to Mr. Adams's assertion that, for an experiment to decide between war and commercial pressure as a means of attaining national ends—as such an experiment it was well worth trying. We fully agree with him as to the lamentable and demoralizing failure of the result. Yet such as it was, the embargo was the natural outcome of the Jefferson passion for peace; and as such deserves all the attention Mr. Adams has given it—in some respects, more.

The fact is the Jeffersonian policy was nationally degrading. The nation sank under it. After four years the brave, self-sacrificing people whom Washington led through the Revolution had lost their courage and turned pale at the prospect of war. In one of his most powerful passages, Mr. Adams describes the Congress at Washington blenching under this ignoble fear.

The responsibility for this was almost wholly Jefferson's, and the sophistries which led him to his position lay deep in the man's mind and have made a lasting impress on the least noble phase of the national character. Instead of force he proposed to accomplish national ends in dealing with foreign people by the pressure of commercial interests. He addressed his arguments to their purses, their markets, their comforts, their stomachs. If Europe would not yield it should have less to eat, and the national revenues should be cut down. This is only a masked bribery. It depends on precisely the same kind of influence for success. The effect of it on the nation who employs it is worse than on the people to whom it is addressed. The discipline that keeps a people up to the war footing and on the ground where it can defend its rights by force, is morally good. It reacts on the national economics and virtue all along the line and in every imaginable way. Jefferson's policy of substituting the pressure of commercial interests sapped the moral strength of the nation and led to that contemptible opinion abroad of the national character which the sacrifices and heroisms of the Civil War have but recently effaced.

A yet worse result of this Jeffersonian policy was that at home, in the circle of the national politics, it led to that trading of interests which is the one method of action which seems to be intelligible to the average American politician.

The real contrast to the pressure of war or force is not the pressure of interests, but the pressure of those considerations which control reason and conscience. When they fail, the next best resort is to force and not to the pressure of interests. It was the failure to see this distinction that made Jefferson the responsible author of so much that has been demoralizing in our national politics.

* History of the United States of America during the Administration of Thomas Jefferson. By Henry Adams. Vols. I and II, $4.00. The First Administration. Vols. III and IV, $4.00. The Second Administration. Charles Scribner's Sons. 4 Vols. 12mo.

THE UNKNOWN GOD.*

A new volume from the author of so good a book as "Gesta Christi," which we understand is already in its fifth thousand, is very welcome. The author, who has something like an ecumenical reputation as a scholar and as an apostolic example of practical Christianity, plants himself in this new work on the broadest ground of catholic thinking and scholarship. His subject is not altogether new. In a sense

* The Unknown God; or, Inspiration among Pre-Christian Races. By Charles Loring Brace. A. C. Armstrong & Son. $2.00.

it is discussed in all serious works on comparative religion, as, for example, in the late James Freeman Clarke's "Ten Great Religions." Mr. Brace, however, conceives of the subject in a manner peculiar to himself, and so far makes it original. He takes his first step as a Christian believer, who has found in Holy Scriptures more than a few recognitions of the true God outside the limits of the covenant people. The phrase which suggests his title and serves as the keynote of the book, is taken from the New Testament. With this plenary authorization, he sets forth on the assumption that the religious history of the outside world is not wholly given over to darkness or error, and makes a sympathetic attempt to find how far that world has been affected by the presence and inspiration of the Unknown God.

This inquiry differs from the ordinary essay on comparative religions, in assuming the supernatural authority and wholly exceptional position of Christianity. From still another class of these comparative essays it differs yet more widely, in assuming that the world's religions have all contained in some sense or degree a revelation of the Unknown God. This assumption has given the book its marked feature, as it has led the author to lay himself out in an exclusive search for the true and divine elements of these religions, leaving the false, the vicious and the degrading out of view as having nothing to do with his present purpose. When required incidentally to do so Mr. Brace does not hesitate to use language which shows that he accepts the opinion as to the moral tendencies and practical outcome of other religions which prevail among intelligent Christians everywhere.

The characteristic feature of his work is not an estimate favorable or unfavorable of non-Christian religions, but the very different and very definite point of studying in a historical way the meaning of the scriptural doctrine of the Unknown God and of searching the known history of the great religions of the world to ascertain what support they give the doctrine, what meaning can be assigned to it in their history, and how or how far they have been affected by the inspiration of the Unknown God. This point is by no means so novel as it may seem to be. There is a good deal of it in the broader minded of the apostolic and sub-apostolic fathers. The principle was not lost sight of in medieval Christianity. In one way or another it has even come up recently, especially in the tacit assumptions of several of the strongest conservative polemics against the nascent theories of a second probation. The vindication of the divine justice in the condemnation of the heathen has thrown conservative theologians back onto the line of argument pursued by Paul in the Romans —the assertion of a natural light in the mind or a natural revelation of the Unknown God which leaves them without excuse. The conclusion reached by Mr. Brace, whether so intended or not, must be viewed as a reinforcement brought to the conservative doctrine that all men have a just and sufficient probation in this world.

Such a discussion as we have in this volume is constantly haunted with the danger of seeming to disparage Christianity and of lowering its authority by placing other religions on some basis of equal authority. That Mr. Brace had this rock to avoid any reader can see. He has avoided it with reasonable success by frankly asserting, wherever he found occasion to do so, the unique and supernatural inspiration of Christianity and thereafter not troubling himself as to further adjustments.

The important questions—how far these outside revelations of God can be held to be divine inspirations, and in what sense which a Christian can recognize, they are so —Mr. Brace does not touch, tho he may reasonably claim to have put the large subject to which they belong in better order for discussion by his admirable and, from a Christian point of view, wholly unobjectionable presentation of the facts. We do not know where to turn for another presentation to be compared as to fullness and scholarly adequacy with this, not at least one which is sympathetic in its attitude toward Christianity. Dr. Clarke's book is aimed at a wholly different point. It aims at something like a comparative tabulation of the ten leading religions of the world side by side. This we need not say, is quite a different point of view from that taken by Mr. Brace. The general fact on which his argument turns—that a divine inspiration may be traced in other religions—has often, and of late, we fear, generally, been turned against Christianity as fatal to its authority. Mr. Brace employs it in directly the opposite direction. He finds the basis for his argument in Scripture, and his development of it gives new force and beauty to the defense of Christianity as viewed in its historical relations. Taking Paul's sermon on Mars' Hill for his model, our author even gives a modest example of the effect his ideas might be expected to have on the preaching of the Gospel to the heathen.

The work itself is done concisely. To cover so much ground in 319 rather loosely printed octavo pages is an achievement that has required no little self-restraint. The volume contains nineteen chapters in all, which deal in succession with Egyptian Monotheism, The Jews and Egyptians, Akkadian Penitential Psalms, The Greek Mysteries, Zeus as Spiritual God, The Religion of Socrates and Plato, The Stoics and their Writings, Zoroastrianism, Hinduism, Buddhism, and several general topics. As we turn back to reflect on the work as a whole, the doubt arises whether the inspiration which the author has traced with so much Christian appreciation is more than the divine light placed by nature in the mind of man, subject to the same limitations and liabilities. Whether the author has in all cases given a correct interpretation to the most ancient known forms of religious faith we should be disposed to doubt; as, for example, in his statements as to Nature worship and the pantheistic elements of the earliest Indian, Persian or Akkadian faiths. Whether he is right or wrong on these points is, however, of little consequence so far as his argument is concerned, his object being not to describe or define the religion, but to ascertain what revelation it contained, such as it was, of the "Unknown God."

RECENT FICTION.

A Hazard of New Fortunes. By William Dean Howells. (New York: Harper & Brothers. Illustrated paper, 75 cents.) Mr. Howells is always charming when he is in the midst of a novel playing hide-and-seek with his readers. The best parts of this fiction, and of all his fictions, are those where the author appears between the lines, cheerful, genial, generous, altogether lovable. We know that as soon as he withdraws himself the people of his story are going to begin nagging one another again in all sorts of preposterous ways displaying mostly the irritating and petty perversities of human nature. Mr. Howells is the one novelist who can pad a story to twice its normal dimensions and make the padding absolutely delightful.

A Hazard of New Fortunes is one of the longest, if not the very longest, of Mr. Howells's stories, and it contains an immense amount of delicious stuffing the recipe for which is hidden in his genius. The story itself is interesting, as every-day events are interesting when arranged for our delectation by one who knows just how to do it. Most of these people we have met before without caring much for them; they are not particularly engaging folk, tho their foibles, freaks, slang and (in the case of the Southerners) preposterous dialect hold us to them even when we get to the point of detesting the whole lot. We suspect that Mr. Howells has, for once at least, flung realism to the crows and has drawn upon his imagination in making Miss Woodburn, of Virginia, speak a sort of untranslatable *patois* that an Edisto Negro would be ashamed of; but Miss Woodburn is interesting notwithstanding the strain on her tongue. Humor of the most insinuating sort trickles from page to page with bubbles of something close of kin to jocundity; and all through the story we are aware of a humane, gracious, sympathetic spirit which is Howells's very own. It is curious, however, to note the apparent perverseness with which action—dramatic action, we mean—is sacrificed to build up a synthesis of petty motives followed by little jerky impulses. There is very little genuine analysis in any of Howells's fiction, scarcely any in this one; but there is a great deal of what has been accepted as analysis, but which in reality is no more than mere tenuous drapery of reflective humor and cumulative comment flung around and over the machinery of his creations; much better stuff this than analysis.

Howells is, first and best, an essayist, a builder of ethereal and at the same time substantial word fabrics. He has the mobility of thought and the elasticity of expression, the style, the quality of imagination, and the amplitude of humor demanded in the construction of such work as Charles Lamb accomplished. This combination of charming gifts, when turned upon novel-writing as he has done, saves the flimsiest plot and the least attractive of characters from dissolution, and makes of them a lure that cannot be resisted. In the present work the whole story is pickled, so to say, in a delightful bath of this essay material, volatile, pungent, irritating, sometimes touching but never romantic, rarely picturesque and forever consciously repelling the loftiest and broadest aspirations. This is life; it has the ring of realism in its tones; but is it interesting life? Is the sketching of it worth the while given to it by so true, so rare and so powerful a genius? We cannot think it is; and yet we put aside the story with a sense of deep pleasure derived from it, or rather from Mr. Howells, a pleasure that is two-fold; one limb resting in the enjoyment of a warm, manly, healthy nature, the other based upon the admirable, the almost perfect play of a humor, the richest and sweetest to be found in contemporary literature. Granted the premise that subject is nothing and treatment everything in fiction, we should have to say that this is a masterly novel. It rehearses before us many scenes of every-day American experience, making us feel sure all the time that the commonplace is chosen because the author has a theory that the commonplace is the only part of life worth attention. There is nothing clearer than that the picturesque and the romantic are avoided by Mr. Howells with the sincerest dread of their influence upon his art. He looks into the object-glass of his observing-tube for fear that he might catch a little of the blue of distance and enchantment; but he is master of his chosen material, shapes it cunningly, dove-tails it, putties the seams, paints it in the latest shades of current colors, draws about it the raw, slang-burdened atmospbere of average contemporary life, sees to it that we receive all the way along a gentle, yet exasperating impression of the importance attaching to the good-humored, half-playful pessimism he is representing, and finally leaves us wondering why we have been so much interested in seeing, civilization as represented by society, reduced to its lowest tolerable terms. But behind the scene is the maker and manager, always visible, always lovable, kindly smiling and powerfully magnetic, drawing us to him as only a master can.

Pawnee Hero Stories and Folk-Tales. With Notes on the Origin and Character of the Pawnee People. By George Bird Grinnell. (New York; The Forest and Stream Publishing Co. $3.00.) If these stories are genuine, and we do not feel authorized to question their genuineness, they are a valuable addition to our knowledge of Indian legend and folk-lore, even if they do not enlighten us much regarding tribal origin and history. The first stirrings of romance in the minds of a savage people, those rude precursors of the epic, the drama and the novel, are always interesting and instructive. The peculiar nature of the American Indian and the circumstances of his situation preclude the hope that his evolution will be along normal lines and we cannot, therefore, predict the growth of a language and a literature out of the rudimentary or elemental materials he possesses; but these are well worth saving for the purposes of comparison. We are not prepared to decide upon the accuracy or thoroughness of Mr. Grinneli's work; but we can say that its value depends wholly upon these qualities. Granted these and the book is valuable as a partial report of the folk-lore of a very interesting tribe of men. Mr. Grinnell divides his work into three parts: *Hero Stories*, *Folk-Tales* and *Notes on the Pawnees*. In the first he gives translations of some curious romances of a more or less dramatic nature bearing internal evidence of their legendary origin. In the second we have thirteen stories of adventure, tribe life, superstition and savage experience. The notes on the Pawnees treat of what is known of the tribe's origin, history, religion, warfare and customs. Some illustrations, a prefatory sketch and a very good index accompany the work, which is well printed.

The Story of Tonty. By Mary Hartwell Catherwood. Illustrated. (Chicago: A. C. McClurg & Co. $1 25.) Mrs. Catherwood writes well. She does not pad her stories, nor does she annoy the reader with analysis, as if the reader could not analyze for himself. Going straight at her purpose, she makes the action of her story, whether light or heavy, begin at once and continue to the end. With no great grasp of dramatic forces, and with no especial individuality of style, she does what some of our most accomplished stylists fail far short of doing; she makes a closely woven, consistent and, in a degree, satisfying story. It is worth doing in a much less effective way than Mrs. Catherwood's, this going into American history and sketching with boldness and strength the romance of those brave men who cut the first paths into our wilderness. The *Story of Tonty* is not, to our mind, as good as was the "Romance of Dollard," from the same hand; but it is, nevertheless, notably good, standing apart bearing the badges of no ordinary genius. We suspect that in reality it was written at an earlier period of Mrs. Catherwood's development than that which produced "Dollard"; but it may be that the well deserved success of the latter induced undue haste in preparing its successor; at all events the style of this *Story of Tonty* has grave faults. Here, for instance:

> "He remembered his wounds and the soreness of his bones which lasted for months, yet his lips parted over happy teeth, and he roared with laughter. . . . Tonty's square, brown Italian face was no more sincere than the redder aquiline visage fronting him and telling its vision. . . . When she meditated, her lashes and brows and aquiline curves and gray tones flushing to rose were delightful to a wilderness-saturated man. . . . Barbe gazed straight at Tonty, her gray eyes firing like opals with enthusiasm. . . . Neither the smearing medium of damp weather nor increasing distance could rob Barbe of that man's identity."

Passages like these all through the book force the reader to feel the author's efforts to make her style picturesque. They give a self-conscious air, so to speak, to the characters, and rob them in a measure of their best element—sincerity. Notwithstanding defects, however, the *Story of Tonty* is by no means a failure; it is a very pleasing success in a field which we hope to see explored with greater care by the same charming genius. Mrs. Catherwood has a bright, fresh, thoroughly engaging way of story-telling which a little study of style will render exceedingly valuable.

Prince Fortunatus. By William Black. (New York. Harper & Brothers. 50 cents.) When a novelist has made for himself and his novels a wide popularity, the first danger to him is over-production, and this is usually followed by a falling off in the artistic finish and thoroughness of his work. It seems to us that Mr. Black is not as careful a workman as he was a few years ago when he was giving us "The Adventures of a Phaeton," "A Princess of Thule," and "McLeod of Dare." Not that he has retrograded disastrously; for in *Prince Fortunatus*, now before us, there is much of the old charm of style, a great deal of the vivid coloring and romantic force; but we miss the enthusiasm, the optimistic spirit and the genuine artistic fervor which made those earlier novels of his glow with a youthful and altogether magnetic quality. Apparently he has found it easier to write more in the prevailing mood of the quasi-realistic school. *Prince Fortunatus* is a very light novel of literary and stage life; its people are not very interesting, and they all come to nothing in the end in accordance with the depressing and unsatisfactory rule which has abolished the *denouement* that leaves a pleasant aftertaste in the reader's mind. One thing Mr. Black always does well, and it is done to perfection in this story; he introduces breezy out-door life. The incidents of salmon angling with all the landscape coloring and all the healthful open-air influences are more than pictured, they are presented in themselves, and one can almost feel the breeze, hear the water ripple, and smell the woodsy perfumes. The confirmed novel reader will find much in *Prince Fortunatus* to delight himself withal.

Blind Love. By Wilkie Collins. With a Preface by Walter Besant. (New York: D. Appleton & Co. 50 cents.) This, the last novel from the hand of the late Wilkie Collins, has an interest beyond what its intrinsic merit would excite. In his preface Mr. Besant tells us how it came about that he had to add the finishing touches to the story while Collins was on his death-bed. We are thus given a glance at the method of composition adopted by the author of the "Moonstone," and the "Lady in White." The notes sent to Mr. Besant from Collins's sick-room showed that, altho the story was yet far from completed, Collins had constructed a very full skeleton with much of the filling out, so that nothing was left to do but to shape the whole to proper symmetry in accordance with the frame thus furnished. At certain points in the current of the story, where incidents or the action required the emphasis of conversation, the dialog had been carefully worked out, while the intermediate matter had been indicated by the fullest suggestions. As to the merits of the story itself they are of the kind possessed by all of Collins's stories, leaving out three of four of his best. Its faults are those common to most of the over-padded English works of fiction written to fill the measure demanded by the libraries, or, perhaps, in this in-

stance to cover allotted space as a serial in a journal. Still, with all the padding, the interest never flags and the movement keeps expectation on tip-toe. Collins was true to himself throughout his life-work; during a long career he kept well in the path into which he turned with the first success of his experience and in this romance of *Blind Love* most of his best qualities are conspicuous, altho they are confronted with many evidences of a breaking up of his superb gift of story-telling. It may be a long while before his place can be filled in the list of English writers of the best sort of sensational fiction.

Constance Aylmer. A Tale of the Times of Peter Stuyvesant. By Helen Fitch Parker. (New York: John B. Alden. 75 cents.) This is a re-issue of a story that contains many elements of good fiction. The style is easy, straightforward, simple, and the moral tone of the work is unexceptionable. We may say further that as a historical romance it has the merit of conscientious adherence to truth with considerable show of dramatic force. It is a story of Gravesend in the second half of the seventeenth century and deals cleverly with the picturesque life of the place and the time.

The Dean's Daughter. By Sophie Vetch. (New York: D. Appleton & Co. 50 cents.) A fairly average English novel is this, the 45th issue of Appleton's popular Town and Country series. Those persons to whom the daily dose of fiction has become a necessity, a trifle less stimulating than tea or coffee and scarcely as harmful as tobacco, will turn to the pages of the *Dean's Daughter* with little danger of missing the necessary, if scarcely perceptible exhilaration. It is a story to be read with pleasure to-day and forgotten to-morrow without a sense of loss.

Sylvie and Bruno. By Lewis Carroll. (Macmillan & Co. $1.50.) Whether or not this book will delight children is dependent on the fashion with children when it comes to their hands; for we all know how amusement runs in epidemics among the bright little ones; but it seems to us that there must be a sort of perennial and universal fascination in pages so filled with admirable oddities, mirth-provoking incidents and engaging drollery. Lewis Carroll is a name beloved of children, and grown-up folk as well, and this hotch-potch, entitled *Sylvie and Bruno* is not the least amusing of his works. Nor is it merely amusing; the receptive young mind will take many valuable impressions from its pages and catch vivid glimpses of things worth knowing, along with kaleidoscopic combinations of the most brilliant absurdities of humor. The book is beautifully printed, attractively bound, and contains forty-six illustrations by Harry Furniss; but no beauty of print or of binding or of pictures can leave so deliciously pure and lasting an impression as comes with reading such a sketch as that where Sylvie chooses between the jewel hearts offered her by the old King.

The One Gospel. A combination by the Rev. Dr. Arthur T. Pierson of the four narratives into one record, is a modern Diatessaron in which the attempt is made once more to blend all the features of the four narratives into one, without losing what is distinctive in each. The most important drawback on the method followed in this Harmony is the omission of all citation marks to enable the reader to identify the passages easily. The separate Gospels are broken up into passages which re-appear in the combined narrative with nothing to identify them. This is a point which might easily be, and in works of this nature generally is, met by marginal references. The work itself is done with much ingenuity and has its uses. (The Baker & Taylor Co. 75 cts.)——Readers of *The Fatherhood of God*, by the Rev. Wm. H. Black, D.D. (St. Louis, Mo.), will find it a collection of five well-put lectures by a pastor in the Cumberland branch of the Presbyterian Church who proposes to substitute in theology the idea of the Divine Fatherhood for that of Divine Sovereignty. The book is suggestive. It is also strong in moving with the present tendencies of Christian opinion and feeling. (Cumberland Pres. Pub. House; Nashville. 75 cts.)——We have followed with no little interest the ingenious line of thought developed by Thomas F. Campbell, A.M., in his little book on the *Genesis of Power and the Media through which It Acts.* (John B. Alden. $1.00.) The author discusses the nature of power, traces it back to will, and develops an interesting theory as to the need and nature of revelation in the dependence of mind on language. From this point the author proceeds to develop a theory of practical Christianity which, while free ecclesiastically and making for the broadest union on the doctrinal side, accepts the traditional evangecalism and lays emphasis on the practical rather than the theoretic side of the Gospel. The book is thoughtful and suggestive.——We have no space for a detailed notice of *The Gate and the Cross; or, Pilgrim's Progress in Romans*, by the Rev. George B. Peck. (Watchword Publishing Co., Boston. $1.00.) It is an earnest book, dealing faithfully with conscience in the form of the Pilgrim's Progress, but, as that book is, based on the Epistle to the Romans, and dwelling on the view of Christian life and duty given in that Epistle.

Natural History Object Lessons. A Manual for Teachers. By George Ricks, B. Sc. (Boston: D. C. Heath & Co. $1.25.) This is a book which must prove very useful to teachers who are required to lead bright, inquisitive classes of boys and girls through the more practical lessons of natural history and applied science cognate thereto. The book is divided into two parts. The first treats of Plants and their Products, and Animals and their Uses. Botany is outlined sufficiently to give the proper reminders to the teacher, and to shape the course of his lectures and illustrations on the black-board. This botanical section consists of nine short chapters, and is followed by a section on the Economic Products of Plants; then comes a section of ten chapters on animals and their Uses. Sixty-eight specimen lessons are arranged for the teacher, and these are followed by examples of outline drawings for the blackboard. From beginning to end the work is simple, direct and, in the main, accurate. It does not, of course, take the place of a special treatise, nor can it serve the student as a text-book; but as a guide for the apt and well-trained teacher in suggesting to him a thousand and one pleasing and effective applications, elucidations and illustrations with which to make his teaching engaging and effective, it certainly is a most useful book.

East Coast Days and Memories. By the Author of "The Recreations of a Country Parson." (London and New York: Longmans, Green & Co. $1.25.) A thoughtful and helpful book, full of suggestions for the amelioration of life's smaller ills, and breathing throughout a quiet humor and a graceful scholarship. Such a book is not to be described; for on one page it is one thing, on another page quite a different thing, and yet on every page it is pure, entertaining, and oftentimes instructive. We can think of no better gift to a young man who likes the company of a sound-minded and pure-hearted writer than this charming bundle of essays; but it is a book for the old as well as the young.

Horatius Bonar, D.D. A Memorial. (Robert Carter & Brothers. $1.00.) Horatius Bonar has sung himself into something like ecumenical recognition. His hymns have gone farther than his sermons; yet he was a good preacher and a beloved minister. His many friends in this country will respond to the warm praise commingled with the biographical recollections published in this brief Memorial. It contains a number of sermons preached in connection with his death, which occurred on the last day of July last summer. The collection contains also some fragments from Dr. Bonar's pen and notes on his writings, his prophetical views and his family.

Willis Peyton's Inheritance. By Emi Sherwood. (Boston; The Universalist Publishing House. 75 cents.) A very well-told story of Washington life, showing the troubles, trials, temptations and sufferings of those who depend for fortune upon success in prosecuting Government claims. It is a dark story in some of its features, too dark for pleasant reading; but in the end the sunlight comes out. This is a first book, and, tho well told, does not give us much promise of anything above the commonplace from its author.

LITERARY NOTES.

D. C. HEATH & Co. will issue at once *De Musset's Pierre et Camille*, edited with notes by Prof. O. B. Super, Carlisle, Penn.

....The February *New Review* contains a paper by Mr. Hamilton Aide on "The Deterioration of English Society." Mr. Parnell is the subject of a trenchant but civil study in the same.

....The Second Part of Gregory and Abbot's Prolegomena to Tischendorf's Greek New Testament, *Editio VIII. Critica Maior*, is at last out, and to be had of B. Westerman & Co. for $3.40.

....*Seed Corn*, noticed by us February 6th, is not of English origin. The useful little book was compiled by a Mr. Perren, now residing in the West, and the type was set up by Fleming H. Revell, in Chicago.

....Ginn & Co. publish in April "Elements of Structural and Systematic Botany," for high schools and elementary college courses. By Douglas Houghton Campbell, Ph.D., Professor of Botany in the Indiana University.

....*La Revue Française* which was suspended last April after the first number, has resumed publication with No. 2 dated February, 1890. It makes a brilliant appearance and has an interesting table of contents. The future numbers are to be illustrated.

....Cassell Publishing Company, New York, announce a new story by Judge Tourgee, "Pactolus Prime." While dealing with an entirely new phase of the race-problem, the author slashes right and left at the pet follies of the time and touches a good many people who perhaps have little thought of being hit.

....The March *Century* will contain a paper on "Glasgow a Municipal Study," by Dr. Albert Shaw, of Minneapolis, one of the most thorough students of public questions in the country. Major Powell, Director of the U. S. Geological Survey, will begin in the same a series of three papers with maps on "Irrigation."

....The Scribners have acquired from Henry M. Stanley all the American rights to his personal narrative of the Emin Pasha Expedtion. Prior to the publication of the complete work Stanley is to publish an article in *Scribner's Magazine* on his last journey—a subject which the great traveler has reserved wholly to himself.

....Professor William Knight, of St. Andrew's University, Scotland, editor of the standard edition of Wordsworth, writes to Dr. William J. Rolfe, in regard to his edition of "The Select Poems of William Wordsworth": "Your selection is *excellent* and must do great good. No better service can be done than to popularize Wordsworth in America."

....In pursuance of their plan of publishing authoritative and carefully edited texts of the writings of the "Fathers of the Republic," the Putnams will issue in four volumes, uniform with their editions of Hamilton, Franklin, and Washington, the "Writings of Chief-Justice Jay," edited by Prof. Henry P. Johnston, with the assistance of the present John Jay. This will be followed by "The Writings of Jefferson" in nine volumes.

....The adventures of Stanley have not only been dramatized and played upon the stage, but a German author has already produced a "Stanleyade," an epic poem, which in print covers 698 large octavo pages. The title is "Congo-Journeys" (*Congo-Fahrten*); the work has appeared anonymously in Dresden, issued by the house of E. Pierson. The poem is composed in the meter of the Nibelungenlied, and is not without some literary merit. Its eulogy of African wonders are so extravagant that it almost looks like an advertisement of East African Society.

.....The sensational element when introduced into what ought to be sober scientific research is especially mischievous in its effects. The laurels of Janssen, who has endeavored to establish the thesis that the Reformation was the greatest calamity that ever befell Europe, will not allow minor minds among the Catholic authors to rest in their sleep. The same general theme is repeated by others in countless variations. The latest specimen of this modern wisdom is that of the Priest Vicentius Hozak, a Bohemian, who has undertaken to prove that Luther, far from enriching and ennobling the German language, really demoralized and depraved it. He claims to have spent half his life in gathering the evidences in the case. Over against such claims the conviction of the philologean Grimm will stand, who declared that "Luther created the German language."

....The March *Atlantic* will contain an important paper by Prof. Jonn Trowbridge of Harvard, which will interest people who wish to master the useful art of not being killed by electric wires. William R. Thayer is to have in the same a paper on the "Trial, Opinions and Death of Bruno." Dr. Holmes still holds the readers of the *Atlantic* "Over the Tea Cups"; while "Loitering through the Paris Exposition" will give them the impression of a delightful stroll through the world's great Vanity Fair.——*The Trans-Atlantic* for the month opens with a full and varied table in which the first number relates to Turgéneff, and the second to "Progress in Persia," showing how rapidly Occidental civilization is penetrating the East.——*The Chautauquan* for March is to have a sharp paper on "Common Sense as to Christian Science" in which Dr. Henry M. Dexter will say that

"To tell the honest truth, common sense cannot help feeling that this whole business of so-called 'Christian Science,' is a disgrace to the intelligence of the age. As a pretended 'system' it is as incoherently absurd as for a man to propose to pile Park Street Church upon the State House dome, and Bunker Hill monument upon both, and watching his opportunity upon some clear night to plan to stretch out his hand from the apex of the incongruous heap, to catch hold of the tail of the Great Bear, and swing himself through space to sit a-straddle upon the North Star."

....The recent death of the veteran theologian, Dr. Hase, of Jena, is a reminder that the ranks of historians in our generation have been exhibiting some remarkable cases of mental vigor and steady literary activity at an age when scholars are generally supposed to be resting on their laurels. It is only about two years since Ranke died in the harness, at an age of more than ninety, and it is only a few months since his last literary remains were published. Hase, next to Neander, probably the greatest Church historian of the nineteenth century, died within a few months of ninety, at work upon a new edition of his general ecclesiastical history. Our own Bancroft is as old as the present century. The most notable illustration of a youthful veteran historian was Döllinger, of Munich, whose death was chronicled last week. He had recently celebrated his ninety-first birthday amid showers of congratulations from at home and abroad. His work with brain and pen in the last few years has been phenomenal. Not only did he issue his addresses to the Royal Society of Bavaria, of which he had been president for two decades; but in conjunction with Reuss he also published two massive volumes on the "Morals of the Jesuits," containing a vast amount of rich and new material on this vexed question, and had begun a series of volumes on the "Heretical Movements of the Middle Ages," on which subject he had for many years been collecting a great mass of unpublished matter.

BOOKS OF THE WEEK.

He: "With all my Worldly Goods I Thee Endow." She: "But, What is Written in the Law, How Readest Thou?" A Novel. By G. Washington Moon, Hon. F.R.S.L. Second Edition. 7¾x5¾. London and New York: George Routledge & Sons.....

The Bible School Book. Prepared for Introducing an easy plan of Studying the Bible as a Whole, for Old and Young. By J. E. Turner. 7¾x5¾. pp. 238. Delaware, Ohio: J. E. Turner.....

The North Shore Watch, and Other Poems. By Charles Edward Woodberry. 7½x5¼. pp. 123. Boston and New York: Houghton, Mifflin & Co..... $1 25

American Religious Leaders. Dr. Muhlenberg. By William Wilberforce Newton, D.D. 7¾ x5, pp. x, 272. The same..... 1 25

Agnes of Sorento. By Harriet Beecher Stowe. 7¾x5, pp. iv, 412. The same..... 0 50

The Story of Johnstown: Its Early Settlement, Rise and Progress, Industrial Growth, and Appalling Flood on May 31st, 1889. By J. J. McLaurin. 11x8¾, pp. 380. Harrisburg, Penn.: James M. Place.....

The Evolution of Man and Christianity. By the Rev. Howard MacQueary. 8x5¾. pp. 410. New York: D. Appleton & Co..... 1 75

The Dominant Seventh. A Musical Story. By Kate Elizabeth Clark. 7¾x5¾, pp. 164. The same..... 0 50

Hygiene of Childhood. Suggestions for the care of Children after the Period of Infancy to the Completion of Puberty. By Francis H. Rankin, M.D. 7½x5¾, pp. 140. The same 0 75

The Skipper in Arctic Seas By Walter J. Clutterbuck. 8x5¾, pp. viii, 269. New York: Longmans, Green & Co.....

A Handbook of Florida. By Charles Ledyard Norton. Part I. The Atlantic Coast. 6¾x 5, pp. 240. The same..... 0 50

Historic Towns. Winchester. By G. W. Kitchin, D.D., F. S. A. 7¾x5¼, pp. xiv, 227. The same.....

Hélène Buderoff; or, A Strange Duel. By Martha Morton. 7¾x5¾, pp. 198. New York: John W. Lovell & Co..... 0 50

Henriette. From the French of Leon de Tinseau. By Anna D. Page. 7¾x5¾, pp. 316. The same..... 0 50

Master of his Fate. By J. Maclaren Cobban. 7½x5, pp. 198. The same..... 0 30

Philadelphia and its Environs. A Guide to the City and Surroundings. Edition of 1890. 7½x5¾, pp. 252. Philadelphia, Penn.: J. B. Lippincott Co..... 0 25

The Music Reader. By Charles E. Whiting. 8¼x6. In six parts. Part I, pp. 112 Part II, pp. 112. Part III, pp. 112. Part IV, pp. 113. Part V, pp. 112. Part VI, pp. 256. Boston: D. C. Heath & Co.....

Other Folks. By Mrs. Nathaniel Conklin (Jennie M. Drinkwater). 8x5¾, pp. 431. New York: Robert Carter & Bros..... 1 50

The Ocean of Air. Meteorology for Beginners. By Agnes Giberne. With a Preface by the Rev. C. Pritchard, D.D., F.R.S., etc. 7¾x5¾, pp. xiv, 398. The same..... 1 50

Music in America. By Dr. Frédéric Louis Ritter. 8¼x5¾, pp. xiv, 321. New York: Charles Scribner's Sons..... 2 00

The Religious Aspect of Evolution. By James McCosh, D.D., LL.D., Litt.D. 8¼x5¾, pp. x, 119. The same..... 1 00

The Old Missionary. A Narrative in Four Chapters. By Sir William Wilson Hunter, K.C.S.I., LL.D. 8x5¾, pp. 116. New York: A. D. F. Randolph & Co..... 0 50

Alton Locke. By Charles Kingsley. 9¼x6¾, pp. xxiv, 148. New York: Macmillan & Co..... 0 25

Fur, Feathers and Fuzz. By James Steele. 8x 5¾, pp. 188. New York: Belford & Co..... 0 50

A Vagabond's Honor. By Ernest de Lancey Pierson. 8x5¾, pp. 217. The same..... 0 50

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The Contemporary Pulpit Library. Sermons. By H. P. Liddon, D.D., D.C.L. 7¾x6, pp. 88. New York: Thomas Whittaker..... 1 00

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The Prayer Book Reason Why. A Text Book of Instruction on the History, Doctrines, Usages and Ritual of the Church as suggested by the Offices. For Parochial and Sunday-School Usages. By the Rev. Nelson R. Boss M.A. 7x4¾, pp. iv, 145. The same.. 0 20

The Ten Commandments in the Nineteenth Century. By the Rev. F. S. Schenck. 8¼x6, pp. 139. New York: Funk & Wagnalls..... 1 00

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The Restored Head of Iris in the Panthenon Frieze. By Dr. CHARLES WALDSTEIN. Five illustrations from photographs.

The Winged Victory of Samothrace. By THEODORE CHILD. Three illustrations (one of which is the Frontispiece of the number) from drawings by L. O. MERSON and a photograph.

How to Listen to Wagner's Music. By H. E. KREHBIEL.

The Naja-Kallu, or Cobra Stone. By Professor H. HENSOLDT, Ph.D.

Five Poems: The Cadet. By ROSE HAWTHORNE LATHROP.—Root and Flower. By GERALD MASSEY.—"The Rest is Silence." By JOSEPH B. GILDER.—A Dream Victory. By CHARLES WASHINGTON COLEMAN.—"Unanswered." By FLORENCE HENNIKER.

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George William Curtis, in the "Editor's Easy Chair," discusses "Robert Browning in Italy," "The Duties of good Fortune," and "A Pan-American View."

William Dean Howells, in the "Editor's Study," discourses on "A Diplomat come to Judgment of the Literary Life," taking as a text the Hon. E. J. Phelps's recent paper on "The Age of Words."

The "Editor's Drawer," contains a discussion, by CHARLES DUDLEY WARNER, of the relative merits of the rose and the chrysanthemum, and the usual miscellany of wit and humor.

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SENATOR STEWART ON SILVER.

SENATOR STEWART, of Nevada, recently published a long letter in the *Tribune* of this city, in which he strenuously advocated the free and unlimited coinage of silver dollars by the Mints of the United States, made a legal tender at their nominal value in the discharge of all contracts. The meaning of this proposition is that any person or corporation shall have the right to deposit silver bullion at any of these Mints for coinage on *private* account, and then receive therefor coined silver dollars in return, less the trifling cost of the coinage. This in respect to such depositors would change the silver law of 1878.

The silver dollar thus coined would consist of 412½ grains of standard silver. The gold dollar as provided for by existing law, consists of 25.8 grains of standard gold. These two classes of dollars are graded to each other upon the assumption that sixteen pounds of silver are equal in value to one pound of gold; and hence the coinage ratio between the two metals is as 16 to 1. This, however, as is well known, is a false ratio, since it greatly overvalues silver bullion. The matter of fact is that, at the present price of silver in the markets of the world it takes about twenty-three pounds of silver, or seven pounds more than the coinage ratio, to buy one pound of gold. Here is a very wide difference between the coinage valuation and the commercial value of silver. It is by reason of this difference that the Government has, within the last ten years, by the process of buying silver and coining it into dollars on its own account, made a profit amounting in the aggregate to the huge sum of some $57,000,000.

Carry out then the theory of Senator Stewart as advocated in his letter, and generally demanded by the extreme silver men, and the result would be that, for the sake of the enormous profits to be made thereby, private depositors would at once cram the Mints of the United States with silver bullion, and have it coined into silver dollars on their account. The huge profit to accrue from the operation would lead them to this course. The surplus silver of other countries would in large quantities be poured into this country for coinage; and the whole land would, in a comparatively short time, be flooded with *depreciated* silver dollars. Gold, by a law as fixed as that of gravitation, would retire from this country, and seek for itself commercial and financial quarters elsewhere, and practically cease to be the standard of value in the United States, being superseded and displaced by the cheaper and less valuable silver dollar. The final result, at no distant day, would be a great financial crisis that would sweep from one end of the land to the other. The United States would become a silver country, like China and India, and in this respect would part company with the great commercial nations of Europe, with which far the larger part of its international commerce is conducted. If the experience of the past be worth anything in judging of the probabilities of the future, such is the financial millennium that Senator Stewart and the extreme silverites would give to the country, if they could have things their own way.

The Senator, however, expresses the opinion that if the Mints of the United States were opened to the free and unlimited coinage of silver dollars, this single fact would of itself so raise the market price of silver that sixteen pounds of silver would speedily become the commercial equivalent of a pound of gold, and thus make the gold dollar and the silver dollar equal in *real* value. This seems to us an inference wholly unwarranted by the premises. The Government has now, for more than ten years, been buying silver at the rate of not less than $2,000,000 worth of silver each month, and coining the same into silver dollars; and the price of silver in the general market of the world is to-day less than when it began the process. This purchase and coinage have had no perceptible effect whatever in preventing the fall of silver or in restoring it to its former price. The amount of silver thus bought and coined as compared with the whole stock of silver in the world, is so small that it has really produced no impression upon the general market price of this metal. The simple truth is, that the United States, acting separately and alone, without the concurrence and co-operation of the great commercial nations of Europe, cannot create such a coinage demand for silver as materially to affect its price in the world. The experiment thus far made has proved a total failure; and the like result is very sure to follow if the experiment was continued in the form proposed by Senator Stewart. The silver question, in application to this country, and also to the world, is essentially a bigger question than any one nation of the earth can handle.

If the leading nations of Europe and the United States were to come to an agreement as to the true ratio of value between gold and silver, and were then to open their Mints to the free and unlimited coinage of silver on the basis of this ratio, the situation would be very different from what it is at the present time, and from what it has been for several years past. The bi-metallists of Europe have made strenuous efforts to secure such an agreement. Several International Monetary Conferences have been held, and in some of them the United States Government has been represented; and the result has been an absolute failure to secure the necessary concurrent action. The European nations seem quite willing that the United States should pursue the silver experiment of coining depreciated dollars, and take the consequences; but these nations, especially Great Britain and Germany, do not propore to be helpers in this experiment, or adjust their coinage system to its demands. And so long as Europe maintains its present attitude on the silver question, the ideas of Senator Stewart seem to us impracticable and inexpedient to the last degree.

The plan of Secretary Windom is entirely different in its leading ideas; and yet we bave very strong doubts whether, if put into practice, it would materially change the present status of the silver question, with the single exception of stopping the coinage of silver dollars. The truth is that, as the result of natural causes, silver has lost its former position as a monetary metal when compared with gold; and we do not believe that it will ever be again restored to that position, any more than we believe that the old-fashioned post-coach will be what it was fifty years ago. Gold, as the consequence of its greater value in proportion to its weight, is a better metal than silver in which to conduct the great exchanges of modern commerce, and naturally remits silver to a subordinate and subsidiary position. We regard this as a fixed fact, and hence do not believe in the final success of any experiment that proposes to put gold and silver into exactly the same monetary category.

MONETARY AFFAIRS.

FOR the time being, Wall Street interests are suffering a partial re-action. The hopeful tone with which the year opened has been counteracted partly by a hardening tendency in the money market, partly by disquieting symptoms of actual or probable rate-cutting among the Western railroads, and partly by the maneuvers of the "bear" side of the Stock Market to turn to account the disappointment of their "bull" opponents.

The large loss of lawful money and the increase of eight millions on the loans shown by the bank statement of February 8th was not necessarily an unfavorable symptom; for changes of that character and of like extent usually occur, from entirely normal causes, in or about the first week of February. But to that large majority who never see beneath the surface of things, these changes are discouraging, and the disappointment is intensified by the bank statement of the 15th inst., which, owing to a heavy drain into the Sub-Treasury, showed a further loss of $2,361,000 in the surplus of reserve beyond the 25 per cent. legally required. The consequence has been a general hardening of the rates for money, and during the past week ½ to 1 per cent. more has been paid on all losses of loans. The general aspect of symptoms, however, affords no indication that this state of the loan market is likely to continue for any lengthy period. At all interior points, money shows an easier tendency, and exchange rules in favor of this city; and the only drain upon New York comes from the Eastern cities, where there is already a perceptible turn in favor of ease. There is thus a reasonable probability of an early strengthening of the reserves of our Clearing House banks.

Stock speculation is dull, and the "bulls," being disinclined to operate until the situation changes in their favor, the "bears" are in control, and find little difficulty in forcing moderate declines. The recent stringency in money at London has induced the return of considerable amounts of securities to this city during late weeks; but it is taken for granted that the important gain in the reserve of the Bank of England must compel a reduction in the Bank's rate of discount on Thursday, which may act favorably upon the value of the group of American stocks in which London is interested.

Looking beyond this immediate center indications are generally hopeful. One of the best symptoms of the condition of trade is afforded by mercantile collections, and, with few and unimportant exceptions, these are reported as satisfactory. The returns of bank clearings for last week, at all points outside of New York, show an increase of 10.9 per cent. over the corresponding week of 1889, which confirms the reports coming from all quarters that, in spite of the bad effect of unseasonably mild weather, the volume of business is unusually large. The iron trade still shows some caution, but there is a tendency toward improvement in the demand, and prices are maintained with a fair degree of firmness, excepting, perhaps, Bessemer. Some exception from this condition of the iron trade must be made in the case, however, of the Philadelphia market. The dry-goods trade is generally in a healthy condition. Judging from the current consumption of raw material, the distribution of cotton goods is unusually large, for the manufacturers' takings of cotton during the last six weeks have largely exceeded those for the like period of 1889. Likewise, the increasing purchases of wool at Boston and Philadelphia indicate an improving condition of the woolen-goods trade. Last year's numerous failures in this branch of industry have made the manufacturers more cautious as to the quantity of their product, and an improved adjustment between supply and demand seems likely to impart a better tone to prices.

The deliberations of Congress, current and anticipated, are remarkably uninfluential on the general tone of business. This apathy about legislative influences seems to be mainly due to the impression that no important measures are likely to be enacted during the present sitting of Congress. There is so much uncertainty as to what may be the balance of public opinion upon the questions that now excite most interest, that it is taken for granted that party prudence will decline to go any farther in legislation than may be necessary in order to "feel" public sentiment, without incurring any serious responsibilities. This fact has the advantage of protecting trade from interruptions which must inevitably attend any important modifications of the tariff; but it also has the disadvantage of disappointing the public hope that something of consequence might be done to ameliorate the injurious restrictions imposed under the existing banking and currency laws.

The following is a comparison of the averages of the New York banks for the last two weeks:

	Feb. 15.	Feb. 8.	Differences.
Loans	$414,211,900	$412,437,100	Inc. $1,774,800
Specie	85,913,300	88,274,300	Dec. 2,362,000
Legal tenders	29,171,900	29,484,500	Dec. 312,600
Deposits	430,348,400	431,599,600	Dec. 1,251,200
Circulation	4,392,700	3,373,100	Inc. 19,300

The following shows the relation between the reserve and the liabilities:

Specie	$85,913,300	$88,274,300	Dec. $2,362,000
Legal tenders	29,171,900	29,484,500	Dec. 312,600
Total reserve	115,084,200	117,758,800	Dec. 2,674,600
Reserve requ'd against deposits	107,587,100	107,899,900	Dec. 312,800
Excess of res've above legal requirements	7,497,100	9,858,900	Dec. 2,361,800
Excess of reserve Feb. 16, 1889			17,225,600

UNITED STATES BONDS.

	Bid.	Askd.
4½s, 1891, Registered	103¾	104
4½s, 1891, Coupon	104¾	105
4s, 1907, Registered	122¾	123
4s, 1907, Coupon	122¾	123
Currency 6s, 1895	116	...
Currency 6s, 1896	118	...
Currency 6s, 1897	120	...
Currency 6s, 1898	122	...
Currency 6s, 1899	125	...

CITY BANK STOCKS.

The quotations at the Board for city bank stocks were as follows:

	Bid.	Asked.
America	215	220
American Ex	162	164
Asbury Park	—	98
Bowery Nat	300	—
Butch's & Drov's	168	—
Broadway	295	310
Chase	250	—
Commerce	205	211
Corn Exchange	240	—
Chemical	4300	4900
Central Nat'l	145	148
Continental	135	138
City	470	—
Chatham	225	—
Columbia	230	—
Citizens'	180	182
East River	165	—
Eleventh Ward	150	—
First Nat'l	3000	—
First National of Staten Island	110	120
Fourth Nat'l	—	162
Fifth Ave	1200	—
Fourteenth St	165	—
German Amer'n	—	125
Gallatin	290	—
Germania	270	—
Garfield	160	—
Greenwich	145	—
Hanover	340	—
Hudson River	150	—
Imp't's & Trad's	560	590
Irving	187	—
Leather Man't	248	255
Lincoln Nat'l	200	—
Madison Square	100	105
Manhattan	185	—
Mechanics'	215	225
Mercantile	220	—
Merchants'	160	165
Merchants' Ex	125	127
Market & Fulton	212	—
Mech's & Trad's	220	—
Metropolitan	8	10
Metropolis	325	—
Mount Morris	167	—
Nassau	170	175
New York	240	255
Ninth Nat'l	150	159¾
North America	180	190
North River	150	155
New York Co	140	—
N. Y. Nat'l Ex	135	145
rientai	215	—
Pacific	175	—
Phenix	140	150
Park	260	—
Peoples'	230	—
Republic	165	—
Shoe & Leather	160	165
Seaboard Nat'l	140	—
Second Nat'l	325	—
Seventh Nat'l	130	—
State of N'w Y'rk	113	115
St. Nicholas	120	—
Tradesmen's	90	—
Third Nat'l	150	166
Union	157	—
Unit'd States Nat.	215	—
WestSide Bank	200	—
Western Nat'l	96¾	97

FINANCIAL ITEMS.

The New York and New England Railroad Company, greatly to the credit of its present official management, is steadily increasing its business, with a fair prospect in the near future of largely increasing the value of its common stock, and otherwise placing that important corporation in most creditable circumstances. An increase of seven per cent. in the gross earnings of the road during the last quarter of the year sufficed to add fifteen per cent. to the net earnings, while the surplus over charges was increased from $88.658 to $154.772.

The savings banks in Connecticut are now in a most thriving and satisfactory condition. Thereare at present eighty-six institutions of that class in the State, with 295,296 depositors, as shown at the end of the year. The total amount on deposit was $110,370.962. The total assets of these banks amounted to $116,643,875, being an excess of $6,272,913, as compared with liabilities. The report which has just been issued shows that only five banks last year paid five per cent. on deposits of $4 268,218; eighteen 4½ per cent. on $18,601,475, while fifty-two paid 4 per cent. on deposits of $68.934.584,21. The interest ten years ago was higher on deposits than at present. But the deposits in ten years have increased $37.528,519. The assets of the savings banks have increased $40,402,059 in the same period.

Bank stocks continue in good demand at firm and slightly advancing rates. The largest sales reported were of the Western National– with fluctuations in favor of the buyer. The demand seems to be confined to those nearly connected with the bank. National Park Bank stock sold last Saturday at auction at 285.

Nearly all the leading Life Insurance Companies have now a large surplus of money on hand which they are quietly investing in the best dividend paying securities embracing first-class bank stocks and railroad bonds. Moderate amounts are also invested in bonds and mortgages secured on improved real estate in New York and Brooklyn.

Our largest holders of real estate are now re-investing their rent money in first-class city property, having faith that prices, in good localities, will continue to advance.

The leading bankers and brokers in Wall Street, report a moderate business, which is about equally divided among bulls and bears. There are, at present, no very large transactions, on either side, in stocks. Buyers are shy and apparently very conservative in their views, while sellers are firm in their belief that prices are almost sure to rule higher considering the advance in the earnings of all first-class railroad property.

Fire insurance stocks, of the better class, are firmly held with very few transactions. Those of the second class are weak in view of continued heavy losses and expenses, while they find it hard work to obtain new business at profitable rates. Business in fire insurance seems now to be centering into our largest companies which report having had only a fair business for January.

It is said that a conference was held in Chicago, on the 14th instant, between two Chinese noblemen and two representatives of the big mining machinery firm of Frazer & Chalmers. The result was that negotiations were formally entered into looking to the construction of a 300-stamp gold mill in the mountains of China. The magnitude of the deal may be understood when it is stated that the mill, with all its machinery and appointments, will cost not far from $4,000,000. This sum will include all preliminary expenses, such as transportation of machinery, erection of

buildings, and the importation of the skilled laborers and machinists needed.

The outstanding notes of the United States, of different denominations, for 1889 were as follows:

Ones	$3,714,527
Twos	3,351,296
Fives	58,834,900
Tens	80,584,253
Twenties	99,413,246
Fifties	24,242,415
One hundreds	34,806,020
Five hundreds	14,499,500
One thousands	28,687,000
Five thousands	35,000
Ten thousands	10,000
Total	$347,681,014

The bonds held to secure circulation by the national banks amounted to $193,343,450, by 3,262 banks.

We have received late advic s from Kansas stating that the crop prospects are excellent.

A company of New England and Arkansas men have organized a cotton manufacturing company, to be called the Huntington Cotton Manufacturing Co., of Huntington, Arkansas, with capital stock of $500,000, capacity 25,000 spindles for the manufacture of cotton cloth and yarn.

Letters of Credit.

We buy and sell Bills of Exchange on, and make cable transfers to, all principal European countries, Australia, St. Thomas, St. Croix and the British West Indies, also make collections and issue Commercial and Traveling Credits, available in all parts of the world.

We also buy and sell all first-class Investment Securities for customers. We receive accounts of Banks, Bankers, Corporations, Firms and Individuals, on favorable terms, and make collection of drafts drawn abroad on all points in the United States and Canada, and of drafts drawn in the United States on foreign countries.

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For Colorado
INVESTMENTS IN LAND,
CLOSE TO DENVER,
which will surely pay good profits, the best source of information is
THE PLATTE AND CO.,
S. J. GULMORE, Manager,
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Washington Trust Co.
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STEWART BUILDING, 280 Broadway.
CAPITAL $500,000
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By the provision of its Charter this Company is authorized to receive deposits on time, or subject to check through the New York Clearing House; allow interest on daily balances, and special rates on deposits remaining a specified time; issue Certificates of Deposit; act as Executor, Administrator, Guardian, Trustee, Receiver, Fiscal and Transfer Agent, and Registrar of stocks and bonds, and do any and all business usually done by Trust Companies of responsibility and standing.

20 YEARS OF SUCCESS
Without loss to investors a good reason for buying the Debenture Bonds and Mortgage Loans of the
AMERICAN INVESTMENT CO.
Assets, $2,000,000.00. Highest rate of interest consistent with choicest security. Ask for information.
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WESTERN INVESTMENTS
A SPECIALTY.
Prominently connected with conservative financial operations throughout the West for many years, every investment, without exception, proving profitable and satisfactory WRITE FOR REFERENCES.

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For illustrated Descriptive Matter write to the Leading Real Estate and Financial Brokers, Seattle
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First Mortgage Loans.
Highest testimonials of good standing. Thorough experience. Good rates of interest. Choice Western investments. Address
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Hastings, Neb.

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And Eastern Nebraska city and farm loans judiciously placed prove themselves good investments. We offer loans, large and small amounts, netting 6 per cent. and 7 per cent. interest semi-annually, not exceeding 40 per cent. of the value of the property. Principal and interest collected and remitted free. Write for full particulars.
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RANKS AMONG THE FIRST
of Western cities for real estate investments and loans. It is no longer necessary for Eastern capitalists to take 5 per cent. securities for safety.
Business solicited for mutual profit.
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1551 Arapahoe St., Denver, Colo.
References: THE INDEPENDENT, People's Savings and Deposit Bank, Denver.

8% NET. ABSOLUTE SECURITY.
1st mortgage on City property at ⅓ value. One Year Loans at 10 per cent. Not a foreclosure in 6 years. For particulars address
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MINNEAPOLIS TITLES INSURED
The Minnesota Title Insurance & Trust Co., of Minneapolis, Minn., insures Mortgagees and Owners against loss from Defect or Fraud in Real Estate Titles and defends the insured titles, if assailed, at its own cost. If insured Mortgagee acquires the fee by foreclosure, the Policy insures his fee. Capital, $500,000. Liability of Stockholders, $1,000,000. Guaranty Fund, held by State Auditor, $200,000. Mortgages for sale, netting lender 6 to 7%, with insured title. Address the Sec'y. Mention this Paper

8% GUARANTEED LOANS.
COE BROS. & CO.,
914 17th Street, Denver, Colo.
Special attention given to investments for non-residents. Money loaned only on good real estate security.
References: First National Bank, Marquette, Mich Colorado National Bank, Denver, Colo.

IRRIGATION INSURES
crops in Colorado. Sure crops make safe loans. Our loans are on irrigated farms, and are SAFE. We guarantee 7 per cent., and payment of Principal when due. Send for our Prospectus.
THE COLORADO FARM-LOAN CO.,
36 Equitable Building, Boston, Mass. | 7 Tabor Block, Denver, Col.
R. E. ORCUTT, Pres. W. H. MITCHELL, Treas.
F. G. PATTERSON, Western Manager.

SAFE DEPOSIT VAULTS
OF THE NATIONAL PARK BANK
OF NEW YORK.
214 and 216 Broadway.
Entrance through the Bank.

Commercial.

THE DRY GOODS TRADE.

THE tone of the dry goods market has gradually improved during the week and at the close is more cheerful than for some time past. This is to be attributed almost entirely to the real opening of the spring trade in jobbing circles and the generally favorable outcome of the week's business. The prevailing features suggest a curious compound of confidence and conservatism. So far as immediate requirements or those likely in the near future are concerned there is no hesitation on the part of the out-of-town buyers in filling their needs, beyond that it is difficult to tempt them. The leading jobbers are quite content to have things just so. They know that many of the visitors now making matters lively hold large unsold stocks of winter goods and are not in the position to take on an undue load of spring fabrics without more or less embarrassing results. They believe that there is plenty of room for a really good trade from now forward in a natural way without anything in the way of a speculative "boom" to rush its development. At first hands orders, new and duplicate, have proved more plentiful; but the aggregate trade has, nevertheless, kept within moderate bounds. Attention was drawn last week to a successful sale of velvet ribbons: encouraged by its outcome another was held during the past week with nearly as surprising results as the first. Only in this case the surprise was of a materially different character, the goods proving almost unsalable and prices much below those recorded the week before.

COTTON GOODS.

In staple cotton goods, an improved demand for leading makes of sheetings both for home use and exportation has been experienced, and a better business recorded than for some time past. During the week raw cotton further advanced in price, and under influence of this the tendency of prices in cotton goods is decidedly against buyers. Coarse yarn brown sheetings and drills are relatively strongest, and the advances reported last week have been followed by a rise of 2¼ per cent, in the "Atlantic" products. Agents have in some instances declined large export orders for these coarse goods at prices which a few weeks ago they would gladly have accepted. A moderate business in bleached and colored cottons is reported at first hands and the jobbing trade has displayed more animation. White goods, table damasks and quilts move steadily out at firm prices. Print cloths are again without change, passing through a featureless week at 3¼c. per yard for 64x64's and 3¼c. per yard for 56x60's. The principal business in prints, printed cotton dress goods, ginghams and wash fabrics has been in the jobbing department. As already stated, out-of-town buyers have operated with some degree of freedom in spring fabrics distributing their favor with an impartiality which is suggestive of a good all round demand during the season. Agents still receive orders for spring styles to a fair extent and these, with the requisite efforts necessary to keep up with demands for delivery of goods already ordered, keep them busy.

WOOLEN GOODS.

Soft wool and worsted dress goods have been in improved request both at first hands and with jobbers, and a considerable movement on account of back orders has also been noticeable. In men's wear woolens heavy clothing fabrics have moved rather more freely than of late, and some popular lines of heavy worsted coatings, suitings and trouserings opened during the week, have drawn fairly satisfactory orders from wholesale clothiers. Low grade all wool and union cassimeres are well under control and prices all round are reported steady, altho the market for raw wools is as a rule in poor condition. Flannels, blankets and carpets, continue in light request without alteration in values.

READING NOTICES.

LADIES ON THE PENNSYLVANIA LIMITED.

THE Pennsylvania Limited is the favorite train of the ladies, because it presents every convenience for their comfort, including lady's maid. The Limited leaves New York, foot of Courtlandt and Desbrosses Streets every day at 10 A.M. for Cincinnati and Chicago.—*Adv.*

TO OUR READERS.

WE repeat what we have so often said that our old subscribers can save money by either renewing their own subscriptions for from two to five years or by securing the names of new subscribers and sending them in with their renewals as per club rates given below. Thousands of our old subscribers take advantage of the club rates and renew for from two to five years, thus saving from one to five dollars.

New subscribers also can take advantage of our club rates to their financial advantage.

We urge our old subscribers to remit directly to us for their renewals instead of asking their postmaster to do so or instead of doing so through subscription agents. By making remittances direct very much time is saved, and often the loss of one or two numbers of the paper.

CLUB RATES.

Two Subscriptions	$2.50	each.
Three "	2 33	"
Four "	2.12	"
Five or more "	2 00	"

The regular rate of THE INDEPENDENT is three dollars a year; but every old or new subscriber can obtain the paper at less than the regular rate by taking advantage of the above club rates:

THE INDEPENDENT does business with its subscribers for cash—that is, all papers are stopped at the expiration of the time paid for. If it is not convenient for a subscriber to remit promptly at the expiration of his subscription, we will take pleasure in continuing the paper upon receipt of a postal-card request.

Our Clubbing List with other periodicals for 1890 will be sent free to any one who desires to subscribe for any other papers or magazines in connection with THE INDEPENDENT. We are supplying many individuals, reading rooms and institutions with their entire lists of periodicals for the year 1890, in some cases the orders amounting to a large sum.

THE BEST FERTILIZERS.

H. J. BAKER & BRO., N. Y.:
I used your "AA" Phosphate for beans, and the yield was very large. I am satisfied your fertilizers are the best I have ever used.
LEWIS DEYO,
Oct. 29th, 1889. Clintondale, N. J.—*Adv.*

THE E. Howard Watch and Clock Company are justly celebrated throughout the United States, and in fact almost over the entire world, for the excellence of their clocks, which are made in almost unlimited variety, from the one capable of being carried in a coat pocket, to the great tower clock for the largest public building. The extent of the Company's establishment may be gathered from the fact that quite recently it entertained at dinner the twenty-four foremen of their different departments. Both the employers and the employed made congratulatory speeches, and the utmost harmony, good feeling and courtesy prevailed, which was an example of fraternal intercourse between the moneyed and working force of a corporation that cannot be too often repeated. The Company's main office is at 393 Washington St., Boston, with an office at 41 Maiden Lane, New York, and 170 State St., Chicago

A RELIABLE CONCERN.

ROCHESTER COMMERCIAL NURSERIES.

THOUSANDS among our readers are doubtless now planning to make improvements on their grounds and farms in the way of planting Fruit and Ornamental Trees, Evergreens, Shrubs, Roses, Plants, etc.; and the special object of this notice is to say that we know, by an experience of some twenty years, or more, that there is no more reliable or better place to obtain the very best stock in that line at reasonable prices than at the "Commercial Nurseries," at Rochester, New York, William S. Little, proprietor.

Those in want of nursery stock of any kind in large amounts or small, can here be fully supplied and satisfaction guaranteed in advance, by one of the oldest, largest, and most popular nurseries in the country. Our readers who have wants in that line have only to write Mr. William S. Little, Rochester, New York, for a catalogue and price list, which will be promptly sent by mail. Now is the proper time to place your orders for such stock, to make sure that everything wanted of the highest grade can be secured.

Orders or money intrusted to this concern will go into safe and responsible hands.

MONTANA, OREGON AND WASHINGTON.

A CORRECT map of the Northwest will show that the Northern Pacific Railroad traverses the central portion of Minnesota, North Dakota, Montana and Washington for a distance of nearly 2,000 miles; it is the only Railroad reaching Jamestown, Bismarck, Miles City, Billings, Livingston, Bozeman, Missoula, Cheney, Davenport, Palouse City, Sprague, Ritzville, Yakima, Ellensburg, Tacoma, Seattle, and in fact nine-tenths of the northwest cities, towns, and points of interest.

The Northern Pacific is the shortest trans-continental route from St. Paul and Chicago to Helena, Butte, Anaconda, Deer Lodge, Spokane Falls, Walla Walla, Dayton and Portland, and the only one whose through trains reach any portion of the new State of Washington. Land seekers purchasing Pacific Coast second-class tickets via St. Paul and the Northern Pacific have choice from that point of free Colonist Sleeping Cars or Pullman's Tourist Furnished Sleepers at charges as low as the lowest.

For the benefit of settlers the Northern Pacific also gives a ten day stop-over privilege on second-class North Pacific Coast tickets at Spokane Falls and each and every point west, including over 125 stations in Washington, thus enabling persons seeking a home to examine this vast territory without incurring an expense of from $5.00 to $25.00 in traveling on local tickets from point to point.

Insure for yourself comfort and safety by having the best accommodations afforded, thereby avoiding change of cars, re-checking of baggage, transfers and lay overs en route. Money can be saved by purchasing tickets via St. Paul or Minneapolis and the Northern Pacific.

For Maps, Pamphlets, Rates and Tickets inquire of your nearest Ticket Agent and District Passenger Agent of the Northern Pacific Railroad, or CHAS. S. FEE, General Passenger and Ticket Agent, St. Paul, Minn.—*Adv.*

OBITUARY.

FREDERICK EATON, who died in Toledo, O., Feb. 4th, aged 54, for years the leading Dry Goods Merchant of the section of Ohio, Michigan, and Indiana, doing business in Toledo, illustrates the possibilities common to American youth. Raised on a New Hampshire farm, carefully trained as a clerk, early a member of the First Congregational Church in Toledo, and for over thirty years one of its most faithful supporters, he won his way by his genial humor, industry, sagacity, probity and push to a commanding position as a private citizen, never accepting political office. The press of the city and vicinity describe the general sense of loss, the widespread and touching manifestations of grief and the difficulty of filling the place he has left vacant. No one thereabouts, it is said, touched personally so many interests and individuals as he did.

Arnold, Constable & Co

INDIA PONGEES.

CORAHS.

Fresh importations of these beautiful fabrics display great novelty of color and design. Their durability and style give universal satisfaction.

JAPANESE STRIPE SILKS.

A fine assortment of twilled and taffetas stripe silks in special qualities for Summer wear.

Broadway & 19th st

NEW YORK.

Some women imagine that nothing will stand the peculiar breaking strain of their forms on corset "bones."

They don't know Kabo, which neither breaks or kinks.

If Kabo breaks or kinks in a year, go back to the store at which you bought your corset and get your money again, every cent of it.

If the corset doesn't suit you, after wearing a week or two or three, go back for your money.

There's a primer on Corsets for you at the store.

CHICAGO CORSET CO., Chicago and New York.

Ask For STEARNS' BRAIDS ARE BEST. USE STEARNS' COAT BINDINGS AND BRAIDS. LAWRENCE, MASS. Sold By The Best Dealers.

O'NEILL'S,

6th Avenue, 20th to 21st St.,

New York City.

Our name is a household word in every family in this city, and also in great numbers of families outside. We have sent our goods to the most important parts of the globe.

WHY?

Because we keep everything necessary for personal or household use or adornment, and another reason is because we aim to give entire satisfaction, whether you reach our store in a few minutes' walk or by mail thousands of miles distant.

Our Prices are always the lowest.

Our Catalogue will be issued about April 1st, next.

Send us your name and we will mail it to you free of charge.

GOOD COOKING.

All who desire good cooking in their houses should use

Liebig COMPANY'S

EXTRACT OF MEAT.

A slight addition gives great strength and flavor to Soups, Sauces and Made Dishes.

One pound is equal to forty pounds of lean beef, of the value of about $7.50.

Genuine only with fac-simile of J. von Liebig's signature in blue ink across the label.

TYPE, PRESSES AND MATERIALS
VANDERBURGH, WELLS & CO.
"Strong Slat" Cases and Cabinets, Chases, Stands, etc.
COMPLETE OUTFITS.
Engravers' TURKEY BOX WOOD Machinists'
PATTERN LETTERS.
East cor. Fulton and Dutch Streets, N. Y

A GLORIOUS FLOWER

THE "OSTRICH PLUME" CHRYSANTHEMUM

(Mrs. Alpheus Hardy).

No engraving can do justice to the unique and peerless beauty of this NEW CHRYSANTHEMUM. Imagine plants completely studded with balls of flowers one foot in circumference, whose petals curve gracefully inward, and which in turn are dotted with a peculiar hairy-like growth, the whole resembling, more than anything else, masses of SNOW-WHITE OSTRICH PLUMES, and you then begin to form some idea of the beauty of this royal flower. Your garden will not be complete this season if it does not contain the "OSTRICH PLUME CHRYSANTHEMUM." (Plain and full instructions for culture with each order.)

PRICE.—For fine plants, certain to bloom, 40c. each, three plants for $1; seven plants for $2; twelve plants for $3. Free by mail.

With every order for a single plant or more will be sent gratis our superb Catalogue of "EVERYTHING FOR THE GARDEN" (the price of which is 25 cents), on condition that you will say *in what paper you saw this advertisement.* Club orders for THREE, SEVEN or TWELVE plants can have the Catalogue sent, when desired, to the SEPARATE ADDRESS of each member comprising the club, provided always that the paper is named.

PETER HENDERSON & CO. 35 & 37 CORTLANDT ST. NEW YORK

SEEDS GIVEN AWAY!

READER. If you love flowers, here's a treat for you. Send ten cts. for Park's Floral Guide, a handsome annual, abounding with fine engravings, rich-colored illustrations and cultural notes, and with it we will send
1 package Mixed Flower Seeds, over 500 kinds, yields an astonishing variety of flowers, all sizes, forms and colors, annuals and perennials..... 10 cts.
1 package New Shirley Poppy, true, a grand novelty, mixed colors..... 20 cts.
1 Certificate or Order for Seeds or Bulbs, your choice..... 25 cts.
1 Sample Copy Park's Floral Magazine, an elegant monthly..... 5 cts.
All the above, worth 60 cents, mailed with Park's Floral Guide for only 10 cts. They will delight you. Send 10 cts. at once, and tell your friends to send. Don't wait. This notice will not appear again. Address G. W. PARK, Parkton, Metal P. O., Pa.

P. S.—Park's New Rose Budget, all about Roses, superbly illus., only 25 cts. Send for it also.

Insurance.

MORE OF LOAN ASSOCIATIONS.

We have lately given repeated warnings against the so called Building and Loan Associations, which are springing up here and there and are scouring the country for money, offering magnificent returns. A statutory requirement of a deposit of say $50,000, so framed as not to interfere with the strictly local operations of genuine Building Associations in the great cities, can effectually prevent such schemes, if the law is enforced; for nobody possessing present capital to lose will deposit it as a guaranty of any form of the attempt to give something for nothing. Meanwhile, it is plain that much mischief has been already wrought unnoticed, and that the warning has not been given prematurely.

As memory cannot recall every instance, we have looked back over our files a little way to see what particular schemes of this nature have been considered; and here we may say that the promoters of them do not bring them to our attention, but that circulars are sent in now and then by persons to whom they are offered, so that we hear of only a few of the whole number. The Supreme Lodge of the Order of Tonti, 608 Chestnut St., Philadelphia (January 2d, 1890), issues "confidential" circulars to persons who it is conjectured may get up a meeting and a "lodge," and its proposition is to receive $270 during seven years and then return $1,000. The People's Building, Loan and Savings Association of Geneva, N. Y. (November 21st, 1889), with an "authorized capital of $5,000,000," offers to receive $60 during five years and return $100. The Sexennial League, of 32 Keystone Bank Building, Philadelphia (May 30th, 1889), offers to receive "$210 or thereabouts" during six years and return $1,000. The Reverting Fund Assurance Co., of Reading, Penn. (January 3d, 1889), offer to pay, in six years, $818 for $220 "and the original policy continued thereafter," etc. The Southern Tier Bachelors' Endowment Association of Ithaca, N. Y. (September 13th, 1888), will pay $500 to members who marry, and "a member in good standing six months is eligible to benefit." Then there is the Iron Hall—which the Legislature of Massachusetts has admitted to that State, to the disgrace of the State and in compliance with the real or imagined desire of citizens who will yet rue the day on which the admission was granted; this concern offers to receive $350 during seven years, and then return $1,000. An examination of the advertising pages of such publications as *Our Society Journal* and other assessment society organs which we rarely see, will show the names of other concerns of the miracle-working sort.

The National Loan Association of Minneapolis offers to receive $43 during six years and then return $96.75, and generally the basis is the return of two or three for one. But observe that the very essence of the matter is the six years; not one of them offers to complete the transaction *now* or even to receive all the money at once—it must all be paid in by installments over a term of years, six and seven being chosen as the longest time people can be persuaded to wait. When a few men calling themselves an Association offer to receive $3 in monthly installments through six years and to then hand back $10 and we say "with pleasure, here are $3, only hand back the $10 now, or (since that is the same thing) hand us the $7 difference, and we will effect the transaction on as large a scale as you will permit," we receive no response. Do we expect to receive any? No—because we know very well that the parties are thinking of the $3, not of the $10, and that they will not allow us to keep the $3 till the last day of the six years, and then hand it over, even with interest; they require the $3 at the rate of five cents a month, knowing that when, somewhere in the third, fourth, fifth, or sixth year, the bottom falls out and the Association "fails," they will have had all the installments obtained meanwhile. No matter what shape the scheme may take or by what high-sounding name it may be called, you will find that whenever a man offers to give you dollars in exchange for quarters or dimes, he requires you *to hand over the quarter or dime first;* as a guaranty of good faith on your part or otherwise, this is indispensable—the business cannot be done in any other way.

So we do not look for a check for $2,284 from the Minneapolis Association, as per our offer to take a hundred shares of $100 each, altho (as we say again seriously and without sarcasm) that is a perfectly reasonable way of putting it. If these parties really can and will receive from us $4,300 in installments during five years, and then return $9,675, they can receive the $4,300 in a lump now, and return the $9,675 in a lump now, discounting it at 8 per cent. and (as everybody else does) effecting this by sending us the $2,284 difference. When that comes, it shall go to some orphan asylum.

We just said "if" they can; of course they cannot and will not. Of course, altho *some* people will be paid $10 for $3 by the Iron Hall, (the deficit being taken from the contributions of the rest) this process of keeping up appearances temporarily will end. When asked how they can give ten for three, the sole answer of the Iron Hall people is: "*It is because there will be so many* $3; that is, there will be so many people putting in $3 and taking out $10 that we shall be able to do it perpetually." There is never any strain in receiving money; the cashier is always in—to receive it—and no financial institution was ever broken or will be broken by pressure at the receiving teller's window. Any person who thinks the world owes him a living and does not want to work hard in collecting it can form himself into a Loan Association and is quite equal to receiving small sums monthly and promising to give back three for one, some time hence. He has several years before him; while the money comes in he is in clover; when it stops coming and clamors arise, he can—move on somewhere else. Before (or at) settling time the Association will "fail," and the neat certificates of membership will be useful to frame and hang on the wall.

On the side of the parties who ask for funds the matter is thus perfectly intelligible; how is it on the side of the victims who furnish them? The explanation lies only in that inborn longing of human nature to avoid work and get money quickly by getting something for nothing: this longing is so rooted and so greedy that sharpers have been trading upon it ever since the social condition began. Offer a lottery prize, a turn in the stock market, a life insurance policy which is going to return much and cost little, a gold watch for the price of a brass one, an orange grove which will certainly be worth ten times its cost in five years, an enormous interest upon money, and people snatch at it. Upon the 10-share certificate which was the text of our article last week, the owner has apparently been paying $6 per month; and for the $50 he seems to have paid thus we would not give 50 cents, except as the price of experience to those who need that. He is an agent of a large life insurance company in a town of considerable size. We suppose if a "fakir" came along and offered silver dollars for half-dollars, our friend would button up his pocket; or that if the Association's offer had been, in terms, to receive deposits during six years and then return them with over thirty per cent. compound interest, he would have declined the offer as too good. We suppose he figured up his total payment according to the offer and compared that with $100, and yet he seems not to have inquired how anybody, even in the growing West, can turn $43 into more than $96 in course of only six years.

SHORT-TERM INSURANCE.

EDITOR OF THE INDEPENDENT:

A young man may be so placed that in justice to his family's present need or the pressure of debt he can honestly spare but a minimum premium for which he wants the maximum insurance until such time as he can begin to invest. In that case he wishes to leave *investment out.* This leads many a man into the assessment concerns who does not believe in them on principle. I think I know of some demand for *true insurance* with no eye to investment.

In your issue of January 23d you affirm that it can be had. Will you not be more specific on that head?

We think our friend is mistaken in his belief that many persons go into assessment societies consciously for the purpose of securing temporary protection for a small outlay, with the intention of making permanent and substantial provision in a few years, as soon as in a better pecuniary condition; but if there are any such they are either thoughtless and do not make inquiry, or they inquire of persons who are ignorant or willfully deceive them, or else they would learn that they are not restricted to assessment societies for the accomplishment of their purpose. Every life insurance policy is a "renewable term," the option to renew at the originally agreed rate being necessarily with the individual and denied to the company. The rate varies according to the length of the term over which this renewal option is extended. If this is for life, the entire risk of deterioration and death falls on the company, and the rate must be made high enough to provide for the principal sum promised to be paid; hence comes the much abused "level" premium, the only alternative to this being the increasing premium—perfectly just and practical mathematically, but not convenient and desirable to pay. If the optional term is made shorter, say twenty or ten or five years, the risk and rate are less; in every case the company must charge for and the individual must pay not only the risk of dying in some one year but that of becoming so impaired that one party would like to shake off the contract and the other will exercise his option to renew. Term insurance, containing the option to renew for a short term of years and no longer, is entirely feasible, and is good business for companies as respects surplus; therefore the small amount of business done in it is proof that not many people want it. On the contrary, the thing people *do* want is whole-life insurance; and as they naturally like to avoid the cost of it—*i. e.*, the accumulation—they are seduced into assessment societies by the offer of cheapness. Tho e societies purposely confuse the heavy cost (accumulation, miscalled "investment" by our inquiring friend), of carrying a policy until its absolutely certain loss occurs with the light insurance involved in carrying the risk of death for a few years. "Insure your life *as* you insure your property," is the continual cry. This can be done *only if a short term is undertaken.*

But if there are any persons who intelligently and knowingly want to bridge over what they assume will be a brief interval between their present financial condition and a better one, and if they measure and realize the risk they incur of becoming physically impaired and so uninsurable meanwhile, as well as the fact that their permanent rate increases yearly, there is no difficulty in finding a company. Speaking by memory, we believe the United States, the Brooklyn, the Ætna and the Manhattan issue such policies, and "renewable term" is the special feature of the Provident Savings. But anybody who wants such a policy cannot do amiss to apply to the nearest agency of a regular company, who, if he cannot meet the want, will refer to some company that can.

INSURANCE STATEMENTS.

THE NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY OF BOSTON, MASS.

KNOWING that the New England Mutual Life Insurance Company is one of the soundest and most reliable life insurance companies in the country, it always gives us pleasure to welcome its statement to our columns and to call the attention of our readers to it. The New England Mutual offers many desirable features, not the least of which is that its policies are plain and liberal, stating in exact terms their cash surrender and paid-up insurance value; and all of its policies are entitled to the annual distribution of surplus. The Company has had a prosperous year, and now shows net assets amounting to $19,082,849.16, with a surplus by the Massachusetts standard of $2,555,-768.89. Any reader of THE INDEPENDENT who desires life insurance will not go amiss in securing a policy in the New England Mutual. Its officers are: Benj. F. Stevens, President; Jos. M. Gibbens, Vice-President; S. F. Trull, Secretary; and Wm. B. Turner, Assistant Secretary.

THE EQUITABLE LIFE ASSURANCE SOCIETY OF THE UNITED STATES.

ONLY thirty years old, and a giant!

It hardly seems possible that a life assurance society should have attained in the short space of thirty years the colossal stature represented by the Equitable Life as presented in its thirtieth annual statement published in this paper. We ask the reader to follow us, noting some of its salient points. First, as a starting point, we will say that the amount of assets at the beginning of 1889 were $89,427,026.92, an amount overtopping that possessed by any purely financial institution in the world of which we have knowledge. During the year last past, it has increased its ledger assets by more than $17,000,000, making the total assets on the 31st of December, 1889, $101,378,362.31.

Its total liabilities, which include the legal reserve on all of its existing policies, by the New York standard of four per cent., amount to $84,329,234.92, leaving an undivided surplus over and above the four per cent. reserve of $22,821,074.20. Of this surplus something over six millions was contributed by policies of the general class, and nearly sixteen millions by policies in the tontine class. One of the special points to which we wish to call the reader's attention is to the amount paid policy-holders which amounted during the year to $11,842,857.89. It must be borne in mind that this is not a special payment for 1889, but that it is for each and every year, the probabilities being that as time goes on, the amount will grow somewhat greater. A large proportion of this immense amount of money which was distributed to its policy-holders during the year was, of course, paid for the benefit of widows and orphans, and represents more particularly the really beneficent properties of life assurance than the amount paid for endowments, surrender values, etc. The fundamental purpose of life assurance is, of course, the protection of those left by death, unable to take care of themselves. Now, if one would think what the payment of eleven million dollars in one year to the policy-holders of only one life assurance society really means—if they would think of the aid this has given to thousands of thousands of children in enabling them to obtain an education, and the thousands and thousands of widows and orphans to enable them to exist, besides the innumerable other benefits which have resulted from the payment of this vast amount, some little idea may be obtained of the tremendous benefits to society at large arising from the operations of the life insurance companies of the United States. There is no "if" about the permanence of such a corporation as the Equitable Life. Its permanence and integrity are almost as well assured as that of the Government of the United States. Contrast this with the position held by any or all of the assessment associations of the country, and note how insignificant and valueless and unprofitable they become by contrast. One very strong feature of the Equitable, and one that has added very largely to its popularity, is the fact that it pays all of its death losses immediately after proofs have been submitted, and without any question for any cause whatsoever. It goes without saying that one of the great, if not the greatest factors in the tremendous success of the Equitable is the fact that Mr. Henry B. Hyde is its President; a man possessed of indomitable energy and wonderful powers of organization, and one of the ablest life insurance underwriters in the world. Mr. Hyde has been notably assisted by some of the most experienced financiers and life underwriters to be found in the country; among them, Mr. James W. Alexander, the Vice-President, and Mr. John A. McCall, Comptroller, and a board of directors composed of some of the most prominent financiers and business men of this city.

STATE MUTUAL LIFE ASSURANCE CO., OF WORCESTER, MASS.

THE forty-fourth annual financial statement of this most excellent life insurance company will be found in our columns this week, and we invite the special attention of our readers to it as being one of the safest and best life insurance companies in the country. Altho it does not do so extensive a business as some of the large companies, it has all of the essentials necessary to make it an absolutely safe life insurance company. Any policy holder may be quite certain that he will not outlive the Company. It had total assets on the first of January of $5,659,204.46, and a surplus by the Massachusetts standard of $855,893.46. The Company issued during the year 2,007 policies, insuring $6,022,896. It now has at risk $30,476,-430. While the Company does not attempt to compete with some of the companies in the amount of business done, it very confidently calls the attention of the insuring public to its published statement. We can heartily recommend it to any would-be insurer. The officers are: A. G. Bullock, President; Thomas H. Gage, Vice-President and H. M. Witter, Secretary.

WASHINGTON LIFE INSURANCE COMPANY OF NEW YORK.

THE thirtieth annual statement of the Washington Life Insurance Company, of this city, published in this week's paper, shows that the company gained in premiums, interest, rents, etc., over the year previous about $300,000, and it paid last year about $80,000 more to policy-holders than in 1888. It issued during the year 5,119 policies, and now has 21,028 policies in force, insuring $46,390,324. Its surplus by the New York standard is about $400,000, showing it to be one of the strong companies. Its officers are: W. A. Brewer, Jr., President, and W. Haxtun, Vice-President and Secretary.

1851. THE 1890

MASSACHUSETTS
MUTUAL LIFE
INSURANCE COMPANY
OF SPRINGFIELD, MASS.

39 Years of Succesful Experience.

PURELY MUTUAL.

Every policy-holder a stockholder and entitled to participate in distributions of surplus.
The Mass. non-forfeiture applies to all policies, and contains the most liberal features ever before offered. Examine its merits before insuring your life.

ACTIVE AGENTS WANTED.

M. V. B. EDGERLY, President.
HENRY S. LEE, Vice-President.
JOHN A. HALL, Secretary.

NEW ENGLAND MUTUAL
LIFE INSURANCE COMPANY.

Post Office Square, - Boston, Mass.

Statement of Business for 1889.

Net Ledger Assets, Jan. 1st, 1889...$18,214,534 45

RECEIPTS.

For Premiums	$3,628,885 75	
For Interest, Rents, and Profit and Loss, less Taxes	908,952 35	$3,636,948 10
		$21,841,482 55

DISBURSEMENTS.

Death Claims	$1,190,832 00	
Matured and Discounted Endowments	259,135 00	
Cancelled and Surrendered Policies	242,064 89	
Distribution of Surplus	561,010 73	
Total paid to Policy-holders	$2,254,042 62	
Amount paid for Commissions, to Agents, Salaries, Medical Fees, Advertising, Printing, Stationery, and all other incidental expenses, at the Home Office and at Agencies	492,326 82	
Amount paid for Accrued Interest on Investments purchased during the year	12,363 95	$2,758,633 39
Net Ledger Assets, Dec. 31st, 1889		$19,082,849 16
Market value of securities over ledger cost	$1,192,943 55	
Interest and Rents accrued Dec. 31st, 1889	210,954 68	
Gross Premiums in course of collection	$153,129 07	
Deduct 10 per cent. loading	18,312 91	
	164,816 16	$1,577,713 39
Gross Assets, Dec. 31st, 1889		$20,660,562 55

LIABILITIES.

Reserve at Massachusetts Standard 4 per cent	$17,871,323 51	
Balance of Distributions unpaid	106,195 15	
Death and Endowment Claims approved	127,245 00	$18,104,793 66
		$2,555,768 89

Every policy has endorsed thereon the cash surrender and paid-up insurance values to which the insured is entitled by the Massachusetts Statute—LIFE RATE ENDOWMENT policies are issued at the old life rate premium—ANNUAL CASH distributions are paid upon ALL policies.

Pamphlets, rates and values for any age sent on application to the Company's office.

BENJ. F. STEVENS, President.
JOS. M. GIBBENS, Vice-President.
S. F. TRULL, Secretary.
WM. B. TURNER, Asst. Secretary.

JOHN HANCOCK
MUTUAL LIFE INSURANCE COMPANY
OF BOSTON.

RECEIPTS IN 1889.

Premiums		$1,616,585 01
Interest		182,958 04
Total		$1,799,543 05

DISBURSEMENTS.

Death Claims	$590,509 90	
Matured Endowments	128,290 37	
Dividends, Surrender Values and Annuities	98,089 78	
Commissions to Agents	555,421 20	
Medical Examinations	11,912 04	
Taxes and Rents	33,160 12	
Salaries of Officers and Clerks	50,868 65	
Sundry Expenses	43,694 53	
		$1,535,945 79

LEDGER ASSETS.

Loans on Mortgages	$1,505,740 00
State, County and City Bonds	421,234 28
Railroad Bonds	494,168 40
Railroad Stock	45,083 24
Bank Stock	58,203 06
Bonds and stock of other Corporations	77,957 50
Real Estate	414,799 19
Loans on Collateral and on Company's Policies	183,875 00
Premium Notes	99,930 32
Cash in Banks and Office	46,542 64
Agents' Balances	257 86
Total Ledger Assets	$3,425,590 45
Interest and Rents Due and Accrued	47,065 64
Market Value of Investments over cost	16,356 46
Outstanding Premiums on Policies, net	59,383 31
Gross Assets	$3,548,237 86

LIABILITIES.

Death Claims and Endowments in process of adjustment	$18,947 56
Dividends due and not called for	13,900 25
Premiums paid in advance, etc	20,572 94
Total Liabilities	$53,320 75
Premium Reserve	$3,211,696 00
Surplus	283,221 11

161,318 Policies issued in 1889, insuring $13,719,166 00
INCREASE IN SURPLUS DURING 1889 $8,824 56
INCREASE IN LEDGER ASSETS DURING 1889 263,507 26
INCREASE IN GROSS ASSETS DURING 1889 229,837 43
INCREASE IN INCOME DURING 1889 319,380 10
INCREASE IN AMOUNT OF OUTSTANDING INSURANCE IN 1889 6,568,561 00

STEPHEN H. RHODES, President.
GEORGE B. WOODWARD, Secretary.
SAMUEL ATHERTON, Vice-President.
CHAS. G. WOOD, Treasurer.
SAMUEL WELLS, Counsel.
FRANK WELLS, M.D., Med. Examiner.
HENRY T. CULVER, Sup't of Agents.

THE 30th ANNUAL STATEMENT OF THE

Equitable Life Assurance Society

OF THE UNITED STATES,

For the Year Ending December 31st, 1889.

AMOUNT OF LEDGER ASSETS, JANUARY 1st, 1889		$89,427,026.92
Less Contingent Sinking Fund		600,000.00
		$88,827,026.92

Income.

Premiums	$25,357,592.75	
Interest, Rents, etc.	5,035,765.53	30,393,288.28
		$119,220,315.20

Disbursements.

Claims by Death and Matured Endowments	$7,878,499.53	
Dividends, Surrender Values, Annuities and Discounted Endowments	3,964,358.36	
Total paid Policy-holders	$11,842,857.89	
Dividend on Capital	7,000.00	
Commissions, Advertising, Postage and Exchange	3,176,289.09	
General Expenses, State, County and City Taxes	2,820,855.91	17,846,952.89
Net Ledger Assets, December 31, 1889		$101,373,362.31

Assets.

Bonds and Mortgages	$23,637,873.52	
Real Estate, including the Equitable Buildings and purchases under foreclosure of mortgages	16,586,541.33	
United States Stocks, State Stocks, City Stocks, in Trust Companies and other Investments	45,645,395.63	
Loans secured by Bonds and Stocks (Market Value, $3,404,359)	2,705,000.00	
Real Estate outside the State of New York, including purchases under foreclosure of mortgages	8,116,755.06	
Cash in Banks and in transit (since received and invested)	3,990,630.63	
Due from Agents on account of Premiums	771,166.14	$101,373,362.31
Market value of Stocks and Bonds over book value		2,697,138.55
Interest and Rents due and accrued		839,895.26
Premiums, deferred and in transit		2,249,913.00
Total Assets, December 31, 1889		$107,150,309.12

I hereby certify, that after a personal examination of the securities and accounts described in this statement, I find the same to be true and correct as stated. JOHN A. McCALL, *Comptroller.*

Total Liabilities, including legal reserve on all existing Policies (4 per cent. Standard). $84,329,234.92

Total Undivided Surplus, over 4% Reserve $22,821,074.20

Of which the proportion contributed (as computed) by Policies in general class, is $6,848,611.20
Of which the proportion contributed (as computed) by Policies in Tontine class, is 15,972,463.00

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.

GEO. W. PHILLIPS, J. G. VAN CISE, } *Actuaries.*

New Assurance written in 1889 $175,264,100

Total Outstanding Assurance 631,016,666

BOARD OF DIRECTORS.

HENRY B. HYDE, PRESIDENT.
JAMES W. ALEXANDER, VICE-PRESIDENT.

LOUIS FITZGERALD,	EUGENE KELLY,	JOHN A. STEWART,	CHARLES S. SMITH,
HENRY A. HURLBUT,	JOHN D. JONES,	LEVI P. MORTON,	GEORGE H. STUART,
HENRY G. MARQUAND,	JOHN SLOANE,	GEO. C. MAGOUN,	A. VAN BERGEN,
WM. A. WHEELOCK,	S. BORROWE,	WM. B. KENDALL,	T. DEWITT CUYLER,
HENRY DAY,	B. WILLIAMSON,	DANIEL D. LORD,	OLIVER AMES,
M. HARTLEY,	G. W. CARLETON,	H. J. FAIRCHILD,	EUSTACE C. FITZ,
H. M. ALEXANDER,	E. W. LAMBERT,	WM. ALEXANDER,	S. H. PHILLIPS,
CHAUNCEY M. DEPEW,	H. S. TERBELL,	HORACE PORTER,	HENRY R. WOLCOTT,
CHARLES G. LANDON,	THOMAS S. YOUNG,	C. E. ALEXANDER,	GUSTAV G. POHL,
CORNELIUS N. BLISS,	WILLIAM M. BLISS,	GEO. De F. L. DAY,	JOHN A. McCALL,
ALANSON TRASK,	JOHN J. McCOOK,	J. F. De NAVARRO,	JAMES H. DUNHAM,
E. BOUDINOT COLT,	B. F. RANDOLPH,	JOSEPH T. LOW	DANIEL R. NOYES,
		EDWARD W. SCOTT,	WALDO ADAMS

THE AMERICAN FIRE INSURANCE CO.,
Philadelphia.

EIGHTIETH ANNUAL STATEMENT.

Cash capital	$500,000 00
Reserve for reinsurance and all other claims	181,725,053
Surplus over all Liabilities	409,616 79

TOTAL ASSETS, January 1st, 1890.. $2,642,669 97
THOMAS H. MONTGOMERY, *President.*

NIAGARA
Fire Insurance Company,
135 BROADWAY, NEW YORK.
ORGANIZED 1850.

Semi-Annual Statement Jan. 1st, 1890.

CASH CAPITAL	$500,000 00
Reserve for Reinsurance	1,298,632 04
Reserve for all other liabilities	302,519 91
Net Surplus	389,502 07
Assets	$2,490,654 02

Policy-holders in this Company have increased Protection under the Guaranties of the
NEW YORK SAFETY FUND LAW.
PETER NOTMAN, President.
THOS. F. GOODRICH, Vice-President.
WEST POLLOCK, Sec. GEO. C. HOWE, Asst. Sec.

In strength of organization, and in everything which contributes to the security and cheapness of Life Insurance, this Company stands unrivaled.

PROVIDENT
LIFE AND TRUST CO.
OF PHILADELPHIA.

Insurance in force..$72,000,000

LOW DEATH RATE.

The rate of mortality is less than that of any other company, and the dividends arising from that source will be correspondingly larger. The exhaustive report published by the Company, covering an experience of twenty years, shows that the number of deaths was one-third less than the number which should have occurred in accordance with the indications of the American Experience Table of Mortality. Such a percentage of gain was never before realized.

SPECIMEN COPIES.

Any subscriber of THE INDEPENDENT who would like to have a specimen copy of the paper sent to a friend can be accommodated by sending us, on a postal card, the name and address to which he would like the paper sent.

State Mutual
Life Assurance Co.,
OF
Worcester, Mass.

Forty-fourth Annual Financial Statement,

January 1st, 1890.

9,826	Policies in force Jan. 1st, 1889.	Amount at risk	$26,665,185 00
1,997	Policies issued since Jan. 1st, 1889.	Amount at risk	6,021,000 00
8	Policies restored during 1889.	Amount at risk	1,896 00
	Increased during 1889		21,669 00
	Additions made during 1889		50,183 00
11,831	Policies		$32,759,933 00

Policies Terminated.

824		Amount at Risk	2,283,503 00
11,007	Policies in force Jan. 1st, 1890.	Amount at risk	$30,476,430 00

Receipts.

Net assets January 1st, 1889	$4,804,614 08
Premiums received since January 1st, 1889	1,189,975 28
Interest received since January 1st, 1889	237,364 63
Rents received since January 1st, 1889	4,257 65
Profit and Loss	605 10
	$6,237,416 74

Disbursements to Policy-Holders.

Claims by death, endowments, additions and surrenders	$422,913 20	
Dividends	158,428 85	
	$581,342 05	

Other Expenditures.

Taxes: Local: Mass. Excise; other States	$16,686 58	
Commissions, Supplies, Salaries, Agencies, Printing, Postage and all other expenditures	238,751 81	
	$255,445 39	
Total disbursements		$836,787 44
Balance, Net Ledger Assets		$5,400,629 30

Assets.

Bonds and Stocks owned	$3,076,484 84
Loans on mortgage of Real Estate	976,659 00
Loans on Policies	294,486 60
Loans on Collateral	208,000 00
Loans to Corporations	182,000 00
Loans to Cities and Towns	4,000 00
Deferred Premium Notes	124,929 28
Real Estate owned	336,000 00
Cash, in hand and on deposit in banks	148,130 08
	$5,400,629 30

Other Assets.

Interest accrued but not due	$54,000 00	
Market value of stocks and bonds over cost	204,575 16	
	$258,575 16	
Total gross assets		$5,659,204 46

Liabilities.

Reserve, Massachusetts Standard	$4,790,025 00	
Claims in process of adjustment	13,286 00	
	$4,803,311 00	
Surplus, Massachusetts Standard		$855,893 46

A. C. BULLOCK, President.
THOMAS H. GAGE, Vice-President.
H. M. WITTER, Secretary.

THIRTIETH ANNUAL STATEMENT
OF THE

WASHINGTON
Life Insurance Company
OF NEW YORK.

Cor. Courtlandt and Church Sts.

W. A. BREWER, JR., PRESIDENT.

Assets, Dec. 31st, 1889. $10,073,371 27

RECEIPTS DURING THE YEAR 1889.

For Premiums, Interest, Rents, etc.	$2,531,928 64

DISBURSEMENTS.

Total Paid Policy-holders for Claims by Death, Matured and discounted Endowments, Cash Dividends, Return Premiums and Surrendered Policies and Annuities	$1,279,608 25
All other expenditures	569,068 63
Liabilities, Dec. 31st, 1889	$9,670,823 88
Policies issued in 1889	5,119
Amount of new insurance written in 1889	$10,663,767 00
Total Number of Policies in force	21,028
Total amount insured	$46,390,324 00

W. HAXTUN, V.-President and Secretary.
E. S. FRENCH, Sup't of Agencies.
CYRUS MUNN, Ass't Secretary.
ISRAEL C. PIERSON, Actuary.
J. W. BRANNAN, M.D., Medical Examiner.
B. W. McCREADY, M.D., Consulting Physician.
FOSTER & THOMSON, Attorneys, 52 Wall Street, N. Y.

FORTIETH ANNUAL STATEMENT

OF THE

ÆTNA

LIFE INSURANCE CO

of Hartford, Conn.,

JANUARY 1st, 1890.

ASSETS, January 1st, 1889, at cost.....		$32,324,197 50

RECEIPTS.

Premiums in 1889.....	$3,739,410 82	
Interest, and from other sources in 1889..	1,781,556 02	$5,520,966 84
		$37,845,164 43

DISBURSEMENTS.

Death Claims.....	$1,647,750 62	
Matured Endowments.....	1,042,141 32	
Dividends to Policy-holders and for Surrendered Policies.....	954,538 89	
Re-Insurance.....	1,207 80	
Commissions.....	494,995 05	
Agency Expenses, Medical Examinations, and all other expenses.....	242,330 61	
Dividends on Stock, earned in Stock Department.....	125,000 00	
Taxes.....	97,248 78	
Profit and Loss.....	17 45	$4,605,230 50
ASSETS, Dec. 31st, 1889, at cost.....		$33,239,933 93

ASSETS.

Real Estate	$364,341 36	
Office Building.....	250,000 00	
Cash on hand and in Banks.	4,048,015 71	
U. S. Bonds.....	975,975 00	
Railroad and other Stocks and Bonds.....	767,158 13	
Bank Stocks.....	199,695 74	
State, County, City and Town Bonds.....	7,088,744 74	
Mortgages secured by Real Estate valued at over $60,903,000.00.....	16,044,316 78	
Loans on Collaterals (Market Value $768,180.00).....	502,268 31	
Loans on Personal Security.	200 00	
Loans on existing Policies, the present value of which exceeds $4,580,000.....	1,590,218 86	
ASSETS, Dec. 31st, 1889, at cost.....		$33,239,933 93
Interest due and accrued, Dec. 31st, 1890	$509,074 48	
Premiums in course of collection.....	112,981 61	
Quarterly and Semi-Annual Premiums.....	209,514 71	
Market value of Securities over cost.....	734,374 27	1,565,885 07
GROSS ASSETS, Jan. 1st, 1890.....		$34,805,819 00

LIABILITIES.

Losses and claims awaiting further proof, and not yet due.....	$211,149 00	
Dividends to Policy-holders, not due.....	176,008 28	
Premiums paid in advance...	4,679 48	
Reserve for Re-Insurance on existing Policies, Actuaries' four per cent. Standard.....	$28,651,403 00	
Less value Policies of Re-Insurance.....	47,001 60	28,604,401 40
All other liabilities.....	64,489 26	$29,060,727 42

SURPLUS AS REGARDS POLICY-HOLDERS:

By Conn., Mass., and New York Standard.....	$5,745,091 58
By Standard of many other States.....	7,450,000 00

Policies in force Jan. 1st, 1890, 70,985, insuring.....	$110,069,718 94
Policies issued in 1889, 9,875, insuring.....	$20,190,008 00

MORGAN G. BULKELEY, President.

J. C. WEBSTER, Vice-President.

J. L. ENGLISH, Secretary.

H. W. ST. JOHN, Actuary.

GURDON W. RUSSELL, M.D., Consulting Physician.

MUMFORD & BUSHNELL, Managers, 167 Broadway, New York.

New England Mutual

LIFE INSURANCE CO.,

Post Office Square, Boston, Massachusetts.

ASSETS, Dec. 31st, 1888. ..	$19,724,538 45
LIABILITIES	17,288,348 72
	$2,436,189 73

LIFE RATE ENDOWMENT policies are issued at the life rate premium.

Annual Cash distributions are paid upon all policies.

Every policy has indorsed thereon the cash surrender and paid-up insurance values to which the insured is entitled by the Massachusetts Statute.

Pamphlets, rates and values for any age sent on application to the company's Office.

BENJ. F. STEVENS, President.
JOS. M. GIBBENS, Vice.-Pres.
S. F. TRULL, Secretary.
WM. B. TURNER, Asst. Sec.

WASHINGTON

LIFE INS. CO. OF NEW YORK.

W. A. Brewer, Jr., Prest.

In this company policy-holders have the advantage over those of all other companies, in Non-forfeitable dividends to keep their policies in force.

See Charter.

OFFICE:

21 Courtlandt St.

STATEMENT

OF

The Mutual Life Insurance Co. of New York,

RICHARD A. McCURDY, PRESIDENT,

For the year ending December 31st, 1889.

Assets,	**$136,401,328 02**
Increase in Assets,	**$10,319,174 46**
Surplus,	**$9,657,248 44**
Increase in Surplus,	**$1,717,184 81**
Receipts,	**$31,119,019 62**
Increase during year,	**$4,903,087 10**
Paid Policy-Holders,	**$15,200,608 38**
Increase during year,	**$473,058 16**
Risks assumed,	**$151,602,483 37**
Increase during year,	**$48,388,222 05**
Risks in force,	**$565,949,933 92**
Increase during year,	**$83,824,749 56**
Policies in force,	**182,310**
Increase during year,	**23,941**
Policies written in 1889,	**44,577**
Increase over 1888,	**11,971**

THE ASSETS ARE INVESTED AS FOLLOWS:

Real Estate and Bond & Mortgage Loans,	**$69,361,913 13**
United States Bonds and other Securities,	**$50,323,469 81**
Loans on Collateral Securities,	**$9,845,500 00**
Cash in Banks and Trust Companies at interest,	**$2,988,632 79**
Interest accrued, Premiums deferred and in transit, etc.	**$3,881,812 29**
	$136,401,328 02

Liabilities (including Reserve at 4%), $126,744,079 58

I have carefully examined the foregoing statement and find the same to be correct.
A. N. WATERHOUSE, Auditor.

From the Surplus above stated a dividend will be apportioned as usual.

Year.	Risks Assumed.	Risks Outstanding.	Assets.	Surplus.
1884.....	$34,681,420.....	351,789,285.....	103,876,178 51.....	$4,743,771
1885.....	46,507,130.....	368,981,441.....	108,908,967 51.....	5,012,634
1886.....	56,332,719.....	393,809,209.....	114,181,963 24.....	5,643,568
1887.....	69,457,468.....	427,628,933.....	118,806,851 89.....	6,294,442
1888.....	103,214,261.....	482,125,184.....	126,083,153 56.....	7,940,063
1889.....	151,602,483.....	565,949,934.....	136,401,328 02.....	9,657,248

NEW YORK, January 29th, 1890.

BOARD OF TRUSTEES.

SAMUEL E. SPROULS, LUCIUS ROBINSON, SAMUEL D. BABCOCK, GEORGE S. COE, RICHARD A. McCURDY, JAMES C. HOLDEN, HERMANN C. VON POST, ALEXANDER H. RICE, LEWIS MAY,

OLIVER HARRIMAN, HENRY W. SMITH, ROBERT OLYPHANT, GEORGE F. BAKER, JOS. THOMPSON, DUDLEY OLCOTT, FREDERIC CROMWELL, JULIEN T. DAVIES, ROBERT SEWELL,

S. VAN RENSSELAER CRUGER, CHARLES R. HENDERSON, GEORGE BLISS, RUFUS W. PECKHAM, J. HOBART HERRICK, WM. P. DIXON, ROBERT A. GRANNISS, NICHOLAS C. MILLER, HENRY H. ROGERS,

JNO. W. AUCHINCLOSS, THEODORE MORFORD, WILLIAM BABCOCK, PRESTON B. PLUMB, WILLIAM D. WASHBURN, STUYVESANT FISH, AUGUSTUS D. JUILLIARD, CHARLES E. MILLER, JAMES W. HUSTED.

ROBERT A. GRANNISS, - - Vice-President.

ISAAC F. LLOYD, 2d Vice-President. WILLIAM J. EASTON, Secretary.
A. N. WATERHOUSE, Auditor. FREDERICK SCHROEDER, Assist. Secty.

EMORY McCLINTOCK, LL.D., F. I. A., Actuary.
JOHN TATLOCK, Jr., Assistant Actuary. CHARLES B. PERRY, 2d Assistant Actuary.

FREDERIC CROMWELL, - - - Treasurer.
JOHN A. FONDA, Assistant Treasurer. WILLIAM P. SANDS, Cashier.
EDWARD P. HOLDEN, Assistant Cashier.

WILLIAM G. DAVIES, Solicitor. WILLIAM W. RICHARDS, Comptroller.

MEDICAL DIRECTORS
GUSTAVUS S. WINSTON, M.D., WALTER R. GILLETTE, M.D., E. J. MARSH, M.D

Continental

FIRE INSURANCE CO.

OFFICES, Continental Buildings. { NEW YORK, 100 BROADWAY, Brooklyn, cor. Court and Montague Sts. and No. 108 Broadway, E. D.

Reserve for re-insurance....	*$2,470,343 24*
Reserve ample for all claims	*275,726 78*
Capital paid in in Cash.....	*1,000,000 00*
Net Surplus.....	*1,471,703 89*
Total Assets, Jan. 1st, 1890	*$5,217,773 91*

This Company conducts its business under the Restrictions of the New York Safety Fund Law.

DIRECTORS.

WM. L. ANDREWS, SAMUEL D. BABCOCK, BIRAM BARNEY, GEORGE BLISS, CHARLES H. BOOTH, HENRY C. BOWEN, JOHN CLAFLIN, E. W. CORLIES, JOHN H. EARLE, JAMES FRASER, AURELIUS B. HULL, WM. H. HURLBUT, BRADISH JOHNSON, H. H. LAMPORT, CHAS. H. DUTCHER, *Sec'y Brooklyn Dept.* EDWARD LANNING, *Ass't Secy.*

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F. C. MOORE, President.

CYRUS PECK, Vice-Pres't and Sec.

HENRY EVANS, 2d Vice-Pres't and Sec'y Agency Dept.

THE

MANHATTAN

LIFE INS. CO.,

OF NEW YORK.

1850. (39 YEARS.) 1889.

General Agents and Canvassers wanted for desirable territory, to whom permanent employment and liberal compensation will be given. Address

JAMES M. McLEAN, President.
J. L. HALSEY, 1st Vice-Pres't.
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H. Y. WEMPLE, Secretary.

J. M. ALLEN, President.
W. B. FRANKLIN, Vice-President.
F. B. ALLEN, 2d Vice-President.
J. B. PIERCE, Secretary and Treasurer.

1850. 1890.

THE UNITED STATES

Life Insurance Company,

IN THE CITY OF NEW YORK.

RECORD FOR 1889.

Increase in Assets,
Increase in Surplus,
Increase in Policies Issued,
Increase in Business Written,
Increase in Insurance in force.

GEO. H. BURFORD, President.
C. P. FRALEIGH, Secretary.
A. WHEELWRIGHT, Assistant Secretary.
WM. T. STANDEN, Actuary.

EXAMINE THE MANIFOLD ADVANTAGES OF THE

"LOW RATE TERM PLAN"

of this Company. It is easier to place insurance on this plan than on any plan ever before offered, and the policy itself is the most liberal and equitable contract consistent with recognized business principles.

THE MARKED SUCCESS already achieved by this plan shows that it fills a want long felt by the insuring public.

GOOD AGENTS, desiring to represent the Company, are invited to address J. S. GAFFNEY, Superintendent of Agencies, at Home Office.

ANNUAL STATEMENT

OF THE

HOME LIFE

Insurance Company,

254 BROADWAY, NEW YORK.
38 COURT STREET, BROOKLYN

JANUARY 1st, 1890.

Assets, January 1st, 1889.....		$6,363,572 17
Add for increase in non-ledger assets.....		28,075 23
		$6,391,647 40

RECEIPTS.

Premiums received in 1889.....	$920,301 01	
Interest and rents received in 1889.....	294,615 07—	1,224,916 08
		$7,616,563 48

DISBURSEMENTS.

Losses by death.....	$336,141 04	
Matured endowments and annuities.....	63,579 82	
Dividends to Policy-holders.....	137,906 51	
Paid for surrendered Policies	91,272 75	
Total paid Policy-holders	**$628,897 18**	
Commissions.....	$143,668 73	
Agency charges, advertising, printing, postage and stationery....	47,053 51	
Medical fees, interest on capital and taxes..	35,995 52	
Rent and all office expenses.....	52,499 58	
Total Miscellaneous expenses..	**$279,217 34**	**$908,114 52**
Balance		**$6,708,448 96**

ASSETS.

Real Estate	$168,300 00
Bonds and Mortgages.....	1,261,650 00
United States Bonds, par.....	1,350,000 00
Brooklyn City and other Bonds, par	1,569,500 00
Temporary Loans, secured.....	991,325 00
Cash on hand and in Bank.....	38,053 88
Loans to Policy-holders (the Reserve on which is over $1,500,000).	621,570 51
Uncollected and Deferred Premiums, Less Cost of Collection.....	161,271 39
Accrued Interest and Rents.....	22,136 11
Agents' Balances.....	14,144 37
Market Value of Bonds over par	510,895 50
	$6,708,448 96

LIABILITIES.

Total Liabilities by the Legal Standard of the State of New York, viz.: Combined Experience Mortality with 4 per cent. interest, Capital Stock included.	$5,429,071 45
Surplus.....	**$1,279,377 51**

OFFICERS:

GEORGE C. RIPLEY, President.
CHAS. A. TOWNSEND, Vice-President.
I. H. FROTHINGHAM, Treasurer.
GEORGE H. RIPLEY, Secretary.
WM. G. LOW, COUNSEL.

OFFICE OF THE

ATLANTIC

MUTUAL INSURANCE COMPANY,

NEW YORK, January 24th, 1890.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1889.

Premiums on Marine Risks from 1st January, 1889, to 31st December, 1889.....		$4,116,629 40
Premiums on Policies not marked off 1st January, 1889.....		1,386,134 87
Total Marine Premiums.....		$5,502,764 27
Premiums marked off from 1st January, 1889, to 31st December, 1889.....		$4,144,943 13
Losses paid during the same period.....	$2,553,606 44	
Returns of Premiums and Expenses	$705,967 75	
The Company has the following Assets, viz.:		
United States and State of New York Stock, City, Bank and other Stocks.....		4,315 00
Loans secured by Stocks and otherwise...		4,400 00
Real Estate and Claims due the Company, estimated at.....		1,024,000 00
Premium Notes and Bills Receivable.....		1,452,990 24
Cash in Bank.....		271,871 00
Amount.....		$12,107,576 24

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof or their legal representatives on and after Tuesday, the fourth of February next.

The outstanding certificates of the issue of 1885 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the fourth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of Forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1889, for which certificates will be issued on and after Tuesday, the sixth of May next.

By order of the Board,
J. H. CHAPMAN, Secretary.

TRUSTEES:

J. D. JONES, W. H. H. MOORE, A. A. RAVEN, JOSEPH H. CHAPMAN, JAMES LOW, WM. STURGIS, BENJAMIN H. FIELD, EDMUND W. CORLIES, WILLIAM DEGROOT, WILLIAM H. WEBB, HORACE GRAY, WILLIAM E. DODGE, JOHN L. RIKER, GEORGE BLISS, C. A. HAND, JOHN D. HEWLETT, CHARLES P. BURDETT, HENRY E. HAWLEY, CHAS. H. MARSHALL,

JAMES G. DE FOREST, CHAS. D. LEVERICH, N. DENTON SMITH, EDW. FLOYD-JONES, GEORGE H. MACY, LAWRENCE TURNURE, WALDRON P. BROWN, ANSON W. HARD, ISAAC BELL, THOMAS MAITLAND, IRA BURSLEY, JAMES A. HEWLETT, GEORGE L. NICHOLS, GUSTAV AMSINCK, WILLIAM G. BOULTON, RUSSELL H. HOADLEY, JOSEPH AGOSTINI, GEORGE W. CAMPBELL, VERNON H. BROWN,

JOHN D. JONES, President,
W. H. H. MOORE, Vice-President,
A. A. RAVEN 2d Vice-President

Old and Young.

A WAVERING MOMENT.

BY CORNIE LAWS ST. JOHN.

We kissed each other, Roger and I,
But not with the kiss of old;
For all of the babies were standing by,
And their eyes their wonderment told.

However, we kissed; for Roger had come
O'er seas and o'er mountains to me.
And the babies all laughed and clapped their wee hands,
In their innocent wonder and glee.

"Are these all yours?" with a smile high and fine,
And a wave of the hand, asked he—
For counting the wee one, they reckoned up "*nine!*"—
So babies were plenty you see.

God forgive me the flush that rose to my brow,
And the weakness that over me came;
'Twas one of unfaith to motherhood's vow,
And something akin to shame.

But a look into each little, innocent face
Was quick my heart to recall;
So I gathered them all in one wide embrace,
And said, "Roger! Thank God yes—*all!*"

POUGHKEEPSIE, N. Y.

A CASE OF IDENTIFICATION.

BY FANNY BARROW.

He was a handsome, grand-looking man; unusually tall, and powerfully built, with blue eyes, keen and flashing as well-tempered steel, which yet on occasion could melt with sweet, sunshiny beams. A tangle of red-bronze hair was brushed back from his forehead, and a long, thick, silky, curling beard, parted in the middle, was blown hither and thither by the breeze as he walked.

A miner from Pike's Peak. Like all miners, he wore the regulation red flamed shirt and broad-brimmed hat; tucked his pantaloons into his strong, high boots, and was heavily armed, not only against the wolves, rattlesnakes and "grizzlies" of the desert and mountains, but against the fiercer and more dangerous animals of his own species.

As, by stress of circumstances, every man in a mining country is "on the shoot," it necessarily comes to pass, in this pernicious state of things, that to obtain from his neighbors a high estimation of his moral and physical virtues, a man and miner must dictate his opinion out of his revolver. Situations constantly arose for imminent and instant use of this persuader; and however much the pious—if there were any of that sort—might "trust in the Lord," they one and all took just as much care to "keep their powder dry" and their bullets forthcoming.

Among miners from every State, all quick-witted and alert, the Texans hold a proud pre-eminence in the astonishing readiness and dash with which they handle their shooting-irons. They have closely studied the matter, and have so simplified ways and means, that instead of wearing their pistols in the ordinary way—that is, uncocked in leather holsters at the belt—the long-headed Texan suspends his revolver at full cock, from steel hooks, attached to the belt; the other end of the hook passes through a ring in the stock of the weapon. Thus, while a gentleman, who differs in opinion with him, is unbuttoning the flap of his holster, drawing his pistol and cocking it, our Texan, with nothing in the world to hinder, clutches his revolver, and in twinkling lets daylight into the other before he understands what on earth is the matter; but who perhaps, with the supreme intuition given to some at the last moment, learns too late that, *simplicitas optima est* is a factor of vital import "down in the mines."

Our "Piker," who was from Missouri, had caught the Texan trick, and more than once he had owed his life to his trusty, ready six shooter; he was now going home to his family with the money which had required unceasing and often desperate efforts to keep, and to save from many a wretch who would commit murder with pleasure to steal ten dollars, or ten thousand.

The miner arrived safely at San Francisco, and straightway proceeded to a branch of the St. Louis house of Page, Bacon & Co., which house bought his gold-dust and gave him therefor a draft on their main banking establishment in St. Louis, at which city he arrived in due course of time, late at night.

The next morning a man might have been seen walking with stalwart tread through the streets of St. Louis, the strong breeze blowing his bronze beard over his shoulders. There was an absorbed, far-away look in his steel-blue eyes, an expression pervading his whole person, that he had left the fatal dangers of his life behind him forever, and was nearing the longed-for peace and happiness of his home.

Presently he arrived at and entered the banking house of Page, Bacon & Co. With a quick nod by way of salutation, he strode on into the cashier's room, drew out an old pocket-book, took from it and threw on the table a draft from their branch banking house in California.

"I want the money for that draft," he said, simply.

The cashier took up the paper, examined it closely, turned it on its back, and saw that it was indorsed in a rough but muscular hand, with the name of "Allan Brayton." Then he spoke a few words to a clerk at a desk near by. Books were opened, a name noted, and "All right, sir," was returned by the examiner.

"Yes," said the cashier; "we have had advices from our house in San Francisco. Your draft is quite correct, sir; and now all that is necessary is for some one to identify you."

A look of dull mystification came into the man's face, and in a slow, vague, questioning voice, he repeated "I-den-ti-fy? I don't know what you mean."

"I mean that some one whom we know, and you know, must declare that this is your name on the back of this draft, and that you are the person who wrote it."

"Sir"—the grand form dilated, and the blue eyes blazed—"sir, what do you take me for—a thief?"

"Oh, no; you don't understand."

"Sir, I tell you I'm a squar man. Five years ago I went to the mines to make sumthin' if I could. I moseyed round till I found a pocket. It did not pan out very rich; but I worked and saved till I got enough to keep the wife and chicks decent; and then I tell *you*, I was glad enough to get out of that murderin' crowd; and I had to dig out very quiet, too, just as if I had perticler bizness 'round the corner. I took my pile to your men in 'Frisco, who gave me that paper which they said was as good as the money when I showed it to you. Now all I want you to do is to *give* me my money."

"But just listen," said the cashier earnestly. "We *must* take the precaution to have you identified, for your sake as well as for ours. See, now, a great many merchants come here to buy goods to sell at the mines, don't you think that if you looked around a little you might find some one who had seen you there, and who would step in and say so?"

"Look here, Mister," answered the miner, with a hazy, wistful smile, and pathetic shake of the head, "I came into this town last night. I looked 'round for some face I had seen before, for I felt lonesome. I hadn't a friend. Why, I felt so bad, I'd a-been glad to meet some of those old coons who used to tell us blood and thunder stories in Alligator Gulch, tho I knew they were lies every one o' them. And coming here this morning, I looked at every man I met, but they were all strangers; ain't a man in the hull place that would cotton to me worth a cent. Now, you just look a-here," he continued, coaxingly, "don't you go to bein' a contrary panned-out, old settler, but just let me have my dust. My wife and my two little kids are waitin' for me. *They* don't want no 'dentifying of me; they never hearn of sich a thing. I ain't got to be a withered old man of a daddy in these five year. I'm just the same as if I were—so now, just you give me that money, an' let me drift along."

"How *am* I to make you understand?" said the perplexed cashier. "See here, my friend, we'll suppose a case. Suppose away in those mining regions—where a man's life is hardly worth a snap of the fingers—some drunken, quarrelsome wretch had killed you and, assuming your name with your money, he had got the draft from our house in San Francisco and came here to have it cashed. Suppose we believed him and cashed the draft. Afterward it is discovered that you have been murdered, and the wretch who killed you has disappeared with your money. Your poor wife and children to whom it would rightly belong are in great want, and the reason she has lost it is that we neglected to make sure that it was really her husband and their father who had come with the draft. Don't you see that for your sake and their sakes we *must* know that you are the man you represent yourself to be?"

At this point the good cashier laid one hand kindly on the miner's arm, and rested the other on his shoulder, the more strongly to impress his words.

"But in the name of the great Cæsar," said the discouraged miner, "how am I ever to git home? Look a-here, stranger, I've given you a plain statement of all-wool facts about myself. I'm *Allan Brayton!* I'm no murderer! Why, my young ones'd know me in a minute. They'd come runnin' and singin' up to me so sweet and chipper that the birds would stop and listen—blamed if they wouldn't!" and a choke came in his voice; "and my wife, I tell you"—and the choke deepened into a dry sob—"my wife—if she seed me a hundred yards off—why, she'd fly down to me light as a snowflake on an oak bough. Dash! you mought knock me down with a straw. If I can't git home I mought as well slam my pistol to my head and yank the trigger; that'll fix it, I reckon. No one else will come and say *he* is Allan Brayton; and you can just tote that money on to my wife, and say I'm dead."

"Oh, nonsense! Cheer up," cried the cashier, who was feeling a little choky himself. "Nonsense! Some one must come along in a day or two who will know you; or, suppose you send for your wife to come here."

"How can I? Every cent is locked up in that draft, and it won't pay no dividends."

He walked to the outside door of the office, looked with his keen glance up and down the street; then burying his chin in his great curling beard he seemed to be plunged in deep thought.

Suddenly he faced about with a shout, that made all the clerks in the office jump, and set the ink bottles bobbing around the desks. His eyes gleamed lightning. "It's all right; this'll fetch it," he cried; "don't want anything better to 'dentify me!" As he was speaking he was tearing off his coat, tearing off his vest, snatching off his neck-tie and unbuttoning his shirt—his eyes blazing, his breath coming in great gasps. Then he gave his broad, heaving chest a sounding blow, and in tones full, moving, like the resounding tones of an organ—tho each eager, breathless word, seemed to have a great sob at the bottom of it—he pointed to his breast and exclaimed: "Look! look! *here*, HERE is the 'dentification! It were warranted fast colors when it were done, and so it were, for I've scoured it with soap and water these twenty year. A sailor chap did it when I were a boy and ran away to sea in a fit of cussedness. It hurt so that I yelled like a circus hyena; but thank God! thank God! it'll 'dentify me now!"

He held the bosom of his shirt wide open—and there right across his heaving chest, was the name "Allan Brayton" tattooed in India ink, with fishes and flourishes all around it! At sight of the name, all the clerks at the desks, who had been eagerly listening to his appeal, forgot dignity and discipline, and rising as one man, cheered Allan Brayton with a heartiness that made the rafters ring.

Something was the matter with the cashier's spectacles, for he took them off and wiped them carefully before he spoke. Then clearing his throat, he said: "You are right, Mr. Brayton; that sailor's work has identified you more certainly than the spoken declaration of any other man. I am glad that you have been able to satisfy us so completely. You will shake hands with me, I am sure, as a token that you believe that my caution was necessary, and that in our business, as you must acknowledge, 'Eternal vigilance is the only price of safety.'"

In five minutes more, Allan Brayton had his money in new crisp bank-notes, securely fastened into a large pocket-book which the cashier presented to him. A relieved, almost radiant look displaced the dismayed, wild, hunted expression of face, as he quickly and silently resumed his garments. Then shaking hands all around, he strode out of the office, and went gladly and swiftly on his way.

NEW YORK CITY.

THE LOWING OF EXODUS.

BY CHARLES N. SINNETT.

The sunlight falls softly over the Cranshaw Bog. I know just how the dew sparkles in the dark moss which drapes the low evergreens there, how the leaves of the rhodora shine, how the water gleams in the cups of the pitcher plants, and how glossy are the cranberry vines, now gemmed with myriads of beautiful blossoms. And across the Bog I hear a low, sad sound, which tells me that Exodus must be looking out, too.

Then I fancy that a voice calls, rather sharply, "Thomas Leonard!" and that a cheery, piping tone answers back, "Here, Ma!"

Thereafter a mist rises before my eyes, and I cannot distinguish if there are forms moving on the higher ground whither I have been looking, one with head high in the air, another leaning heavily upon a crutch, and the third stirring restlessly about the "Ark."

Exodus, Thomas Leonard, and Ma—those are the three friends I shall never forget.

And clearly I hear the voice of the second one in that group declare, as in the past: "You're my good helper, teacher!"

Do I need that the others should speak their love? No. One cannot utter it in our language, and the other—a look from her honest blue eyes is enough.

It was in the Patten High School that I first saw Thomas Leonard. He sat in a front seat, his small eyes watching me closely, his right hand noiselessly rolling a slate-pencil on his desk, his left hand slowly brushing back his red hair, his expression one that sorely puzzled me.

"Thomas Leonard Cranshaw" was the name which caused smiles all over the school-room, while the lad seemed utterly unconscious of any fun astir.

I still have a manuscript which he handed me that day to show his skill in arranging the words in a writing exercise in grammar.

"Benjamin printer distinguish philosopher Franklin learned his trade.

"The Warren the gallant yound hero fell at bunker Hill.

"The largest mammal of mammals is highly prized for ornaments."

"David Phillistine son of Jesse slew Goliath."

My tones rang out sharply as I said to the boy: "Is that the best you can do? Don't you read the Bible? Don't you know who David was?"

But his countenance did not change in the least. His clear voice piped out, "Yes, marm!"

Was he really as dull and backward as he seemed? And I answered quickly when he had half finished a verse in the reading class, he drawled so distressingly and mispronounced so many words, "He's stupid!"

"This is a poem by Lord Byron, Thomas," I said to him. "If you have read the Bible you ought to know about the fall of Sennacherib's army."

"Yes, marm."

"Thomas, you have just read, 'The windows of Ashur were loud in their

wail.' How can windows wail? The word is *widows*. What is the difference between the two words?"

The faintest gleam of mischief flitted over the boy's face as he replied, "You can see through a winder—through a widder you can't see!"

And the scholars, remembering the plethoric and coquettish relict of Deacon Stubbs who lived near the school, laughed merrily, while I looked at the quiet-faced boy.

I soon learned that Thomas Leonard had given his teachers more trouble than all the other lads in school; that when his mind seemed bent upon his book, he was studying some piece of fun; that when he looked most stolid he was meditating upon a remark which would amuse the scholars; and that he must be conquered at once.

I kept him after school one day when I was tired and ill-tempered.

"I'm weary of your nonsense," I said, taking up a stout stick and walking toward him.

I expected to see his face redden with anger and his form stiffen with obstinacy. But, when he had glanced once into my eyes, he gave a stifled sob, the color fled from his cheeks, and I saw his eye-lashes quiver and his hands shake as he cried out hoarsely, "You're my good helper, teacher!"

And then I found my palms stroking the boy's head, and my tears dropping with his upon the desk on which he had drawn cows and calves in many colors.

"I've liked you from the first," he sobbed; "and I'll behave."

I never understood how I had so deeply touched his heart by some word or look; but I always found him true to his promise.

A few days after that term of school had closed, I met Thomas Leonard on the bridge in front of the school-house. He was walking very rapidly; but stopped with a happy smile to say, "I'm going after Exodus, teacher. I've wanted her a long while."

"Exodus?"

"Why, haven't you seen her? They call her Lop-Horn; but I named her Exodus, because you always tell us we must keep the Bible in mind."

I did, indeed, know what he meant when he repeated the familiar name, Lop-Horn, that of the cow whose peculiar lowing from a neighbor's yard had kept me nervously awake in so many nights, and disturbed me so much in the early mornings, whose head was always held aloft as if she was smelling to see where the finest grass and vegetables grew, or spying out the weak places in the villager's fences, who— In astonishment I cried out just there, "What will you do with that beast, Thomas Leonard?"

"Sell her milk. And I'm going to pick cranberries on the Bog and help pay for her."

And the boy looked steadily into my eyes.

"But she makes such a noise. She is is always running away. She will trouble your mother."

'She'll help Mother out, teacher. And she minds me like a kitten."

"But the name, Thomas Leonard."

"It's Bible, teacher. And she hunted up a lost calf last fall and led it out of the woods, just like the Exodus folks getting out of the wilderness! And Ma says the place where we live is a waste, howling desert compared with Rhode Island, where she was raised. I'm going to earn enough with the cow to send Ma off there visiting some day."

Then the boy's face shone as if all this work was happily completed.

It touched me so that, tho I feared that Exodus had deceived him, I slipped a five dollar bill into his reluctant palm and went on my way.

It was less than a week after this that Mrs. Cranshaw came to take me to her home in the old family top-buggy. She was a tall, faded woman, who it was hard to believe had ever had any happy childhood days, she looked so moodily on all things about her, and was so constantly demanding of her boy, "Tom Len, you ought to be a man!"

"You've put some sense into him,' teacher, the mother said as we drove onward. "He keeps the cow in splendid condition—if she don't have something happen to her. He used to play pranks—such pranks as Rhode Island children never thought of--and bring in stones and flowers and such litter. But now he works; but I'm afraid every day that he'll meet some mishap. My husband went on just that way the year before he took down with the rheumatics. But here he is in this waste, bowling wilderness, and there's no chance for Tom Len to develop."

That busy day which I spent with the Cranshaw was the "forerunner," as my hostess called it, of many others like it.

I helped the weary woman with tasks which had long been left undone, and assisted Thomas Leonard with the lessons which he still kept up at home. He and I also found time to visit the wide Bog, which was only a few steps from the house; and it gave him great pleasure to bring me flowers from the nooks which were known only to himself.

The one shadow upon that day and others when I was at Cranshaw Farm was caused by my nervons dislike of Exodus. Her lowing was still frequent, peculiar and sad, and her head was held aloft, as in the past.

Thomas Leonard noticed my trouble.

And did not Exodus shadow the boy's life?

With all the strength of my heart I felt that it was so when news was brought me that he was suffering from rheumatic fever, the result of picking cranberries, with which to pay for the cow, on that cold Bog, where the pools of water were so deep that rainy autumn, and where the moss was like great masses of sponge soaked in moisture dripping from glaciers.

And my thoughts were hot against Exodus when I saw how painful was the boy's condition, how discouraged was the mother, and how little I could cheer them.

But Thomas Leonard loved his cow more than ever. He insisted on having her fastened, some part of each day, where he could see her and hear her low back in answer to his praises of her virtues.

"I don't know what my folks in Rhode Island would think to see a moolly tied by the bedroom window," Mrs. Cranshaw often said; and the boy would always give some cheerful reply.

"The Exodus folks were led out, Ma," he frequently and stoutly asserted; "and our condition isn't so bad. *Her* name's cheerful."

About the middle of the winter a heavy rain-storm shut me in the house for two days; and I was bitterly disappointed at the wretched condition of the roads when the storm ceased. I knew that no horse in the stable could take me to Cranshaw Farm.

In a nervous mood, as I sat looking out across the Bog and thinking of how seriously this wet weather must be affecting Thomas Leonard, and of how rapidly my vacation was slipping away, I determined to follow a wood-path down the hills, and then walk over the "Cranb'ry Ma'sh."

I had often seen the wood-cutter's teams passing there. I knew that much ice had been drawn to the village from a lake below the Cranshaws'.

I fancied that there had been formed such a hard road that the rain had not affected it; and, tho I looked long, I could see no signs of pools of water in the direction which I would follow.

I had but slight difficulty in walking down the hills, or in reaching the edge of the Bog or the solid path which led to the sick boy's home. And the level surface seemed safe to my hopeful eyes.

"I might have gone this way yesterday," I upbraided myself. "It is too bad to have minded the rain and looked only at the roads around the Bog."

Just then a crow flew out of the evergreens through which I had passed and, hoarsely cawing, alighted in a stunted spruce a little abead of me, shaking much moisture from it.

I started nervously as this noise echoed around me, and the dead silence, which I had never liked about the Bog even in summer, seemed to wrap the whole place and stifle the breeze which had been astir. But I laughed a little as I thought, "Another day in the house would make me as gloomy as Mrs. Cranshaw. And no doubt this bird is trying to tell me that the road is perfectly safe. Anyway, I'm going 'in a straight line as the crow flies.'" And away I ran, the crow flitting swiftly on before me.

"What a surprise I will give Thomas Leonard!" I thought, as I found my highway so much better than I had imagined it would be. "I will be so quickly at the door that he will have no chance to see me coming the way I have avoided so much."

Then, looking around in my happy frame of mind, I caught sight of the borders of a little pond, which must have been formed from a spring, the snow had melted away from it so thoroughly and the vines looked so fresh about it. And there were cranberries, just such as I had liked to gather from the pools near my old home when I was a child. Some were bright red, others were marked with spots of color, and I at once thought how they would gladden the heart of Thomas Leonard.

In grasping for the finest ones I was obliged to step across to a little island whose shores seemed firm with the frost and the thick net-work of the roots of a tree which sprang from its midst.

My familiarity with such spots, together with my eager haste, made me so careless about my position that I tripped on one of the crooked roots and fell heavily across another, wrenching one of my ankles so that I found it hard work to drag myself to a sitting posture, and was quickly told by the sharp pain that I had sprained the limb.

And then my attention was quickly called to a low, rushing sound, which I had attributed to the wind in the trees, but which I now realized came from a flood of water which was pouring down the channel of the stream which coursed through the Bog, saturating the deep snow, rising around my little island, cutting off all hope of my escape if I did not speedily move away.

I knew in a moment that the pent-up waters must have swept away some barrier near the village, and that every foot of the level surface around me might be covered.

Mrs. Cranshaw had more than once told me the sad details of the drowning of a man and his wife under circumstances similar to these by which I was encompassed. They both were strong and hardy, and many people had attempted their rescue.

Here was I, faint and weak, scarcely able to stand, and no one knew of my coming to this place of horror and danger. At least, I had seen no form moving on either shore, could see no one now as I strained my eyes from place to place; and the only sounds which reached my ears were from the rush of the angry waters and the occasional cawing of a crow.

At this hour in the day I well knew that the Cranshaws would be in Thomas Leonard's room, which had no windows looking out upon the Bog.

And if they should see me? Well, the mother would not hope that I could be saved, and the boy had not taken a step outside the house since the middle of December. Their hearts would be wrung with fear and pain, but they could not help me; for they could never summon a neighbor in season to rescue me when the roads were so nearly impassable.

As I thought of the poor lad and his discouraged mother, I almost hoped that they would be spared the knowledge of my slow death there upon the Bog; for what chance was there of my escape?

Then, as I remembered what I had planned to do for the lad, I called out with all my strength, "Thomas Leonard!" and, frantically clutching at a branch of the stunted spruce over my head, I drew myself up against it, unwound the long scarf from about my neck, and waved it as high and as much as I could, hoping that some one might see it.

Mrs. Cranshaw had knit the scarf for me in the autumn, and had given it to me on Thanksgiving Day.

"It's pretty bright for a school-ma'am," she had said; "and red's a sort of ominous color, as we counted it in Rhode Island; but it's the best I can do—and I hope that it won't bring no evil."

How vividly those words came back to me! And the reply of Thomas Leonard as brightly gleamed upon my mind: "It was a red string which the Jericho woman hung down the wall of her house when the rams' horns tooted!"

His smile which had accompanied those words seemed to give me courage and hope beyond all things else.

Again I called the boy's name, and felt sure that the eyes of some person must see the gleam of that strange banner of mine. But, when the echoes of my voice died away, there was no sound but that of the flood, and the crow's cawing, faint and distant, or, at least, so it seemed to me.

Then the sharp pain in my ankle, the chill which the rising winds and waters sent through my frame, beat into my heart the old question: "Who will hear you from a place like this?"

As I instinctively answered, "No one!" I shouted a more familiar name as loudly and as clearly as I could, "Tom Len!"

I waved the scarf so desperately that it caught in the highest branch of the spruce, from which I had not strength to detach it.

I sank down upon the cold moss and hard roots; for I could no longer endure the position which I had taken.

Then two crows came circling above me, their cries sounding like what the laughter of fiends might be, as tho they had surveyed the whole landscape and knew that no help was coming, that I would chill and drown in the spot where I lay.

When at last they were gone I heard a subdued, peculiar sound which at once reminded me of the lowing of Exodus, and, turning my head as quickly as I could, I peered toward the Cranshaw house.

My heart beat with joy as I heard the call repeated, louder than before.

Yet why should I hope? The cow had evidently heard and recognized my voice, and seemed to be approaching the shore of the Bog; tho I felt that the most that she could do was to alarm helpless people.

There it was that some of my words in the school-room came back to me: "Don't you know who David was? Don't you read the Book?"

How I had demanded that Thomas Leonard should have a thorough knowledge of that which should help him in every stress of life. And did I lie there so helplessly when the boy found cheer even in strange Bible names, and had obeyed me well? I felt thoroughly ashamed of myself, my sharp words in the school-room and my fictitious reverence for one Book. I lifted my eyes above in a new sincerity.

After that I found myself glancing in the direction of Exodus, and could see that she was at the edge of the Bog. Yes—and some one upon her back was waving a red handkerchief in a slow and careful manner.

Quickly I recalled those frequent words of Thomas Leonard: "She minds me like a kitten," and that, before his lameness, he had ridden his pet for many miles.

And to-day he had left his sick bed, was urging Exodus rapidly over the Bog, was running a terrible risk for my sake; yet he found no trouble in the way that would have surely hindered others, and knew that his strange steed was as fearless and eager as himself.

It seemed only a few moments while the lad was coming to me.

The lowing of Exodus kept away the fears which now rise before me as I think of it all, and make me shudder as I ask, "How did he dare to do it?"

"All aboard, teacher!" the cheery, piping voice of my boy called out to me from away in the distance.

I knew that his face was radiant with hope, that it would show no more signs of fear than it once had of school-room fun.

As the lad came nearer I saw that the cow was drawing the old-fashioned sleigh which he had named "the ark," that there was a strong plank attached to it, that all things needful for my rescue had been prepared.

"Oh, Thomas!" I cried, as Exodus came close to the edge of the pool before me.

But the words were scarcely uttered when he had slipped from the cow's back with an agility which I could not understand, and, supported by his crutch, pushed onward the plank slowly but surely until one end of it rested where I, nerved with hope, could draw it to a safe resting-place on my island prison.

Then, tho the effort caused me terrible pain, I crossed to the solid shore, and, grasping the boy's hand as tho I would never let it go, climbed, with his aid, into the "Ark," while he repeated, "David wrote, 'He drew me out of the horrible pit.'"

"*She* heard you," said the lad, proudly, as Exodus took us merrily toward home. "*She* mooed, and pulled on her rope till Ma went out and looked on the Bog. I was all fixed up to walk a little, there was a plank by the 'Ark.' And so we just went on."

Such a simple and easy thing was it to the mind of Thomas Leonard.

But it is his brave deed which makes a mist rise before my eyes this winter morning, so that I cannot tell who is on the other side of the Bog, only that Exodus stands lowing there.

But I shall go over to-morrow, for Thomas Leonard, now strong and well, will be home from the college where I helped him a little about going two years ago.

And with him will come his happy mother from a long visit in Rhode Island.

We all shall pet good Exodus.

OVER, MASS.

ADDING INSULT TO INJURY.

BY EVA LOVETT CARSON.

Now, Mamma, when you write a note
And put "Miss Jones," and "Present,"
You call me from a game of ball—
Which isn't very pleasant—
I leave the game because I *must*,
To take Miss Jones her letter,
It isn't *kindness* makes me go—
A game of ball is better.

But in the corner, plain in sight,
And part of the direction,
"Kindness of Ned," you've written out—
And I have much objection.
It isn't *kindness* makes me go
To take Miss Jones her letter,
And if you wouldn't call it so
I'd feel a great deal better!

BROOKLYN, N. Y.

KAREL'S CARNIVAL.

BY JULIA SCHAYER.

ON the curbstone of a very narrow, very crowded, and very dirty street in the lower quarter of the city of Brussels, there sat one day in the beginning of March two children, a boy and a girl.

They were a queer little pair to look at, but nobody seemed to notice them, for the reason probably that everybody about them was as queer as they were; for it was a part of the town where the people were quite Flemish in dress and speech, and where tow-headed, red-cheeked children in big wooden shoes and blue cotton aprons, were a matter of course.

But for all that there was something more than common going on between them, as you would have seen if you had come up behind and looked over their flaxen heads into their blue cotton laps, where four red and smudgy little hands were fingering a collection of copper coin, while two small, active tongues chattered away in guttural Flemish.

"Only look, Mieke," said the boy, in an excited whisper; ten, twenty, thirty, forty, fifty—fifty centimes, and fifty more, and twenty, that makes one franc twenty already saved up for the Carnival; and by *Mardi-Gras* I shall have at least two francs! Twice as much as I had last year. My! but we will enjoy ourselves."

"Oh, Karel!" exclaimed the girl, with a long breath expressing sympathy, "that is a lot of money to have all to one's self. As for me, I have only fifty centimes; and if my mother knew that I had even that, she would take it away from me. I tell you, Karel, it is a great bother—having so much money! The trouble I have to keep the copper pieces from clinking in my pocket! I have to keep each piece wrapped in a separate bit of paper. At night I put them in the toes of my sabots and shove them far under the bed. Last night I dreamed that a rat had carried them off, and woke in such a fright! And sure enough I heard a nibbling of paper under the bed; but I could not get up without creeping over Triene and Netje, and Jan—and Jan would certainly have cried, and then there would have been the mischief to pay. It was a terrible night!"

"It must have been," agreed Karel. "Now, *my* mother knows I have the money, and she won't dream of taking it away. She—she is very good, is my mother!" he proudly added. "*Ei!* but we will have fine fun that day, if only it doesn't rain;" and Karel's broad face took on a look of expectant happiness.

"What do you think you shall buy?" asked Mieke.

Karel shook his flaxen mop very gravely.

"There is the trouble—to know what to choose! First of all comes a mask; I haven't made up my mind yet whether to have a whole face, or just a nose and beard, like last year."

"Whole faces are dear, and hot to wear," wisely suggested Mieke; "and noses are almost as funny if you get them big enough and ugly enough. And you could smudge the rest of your face with lamp-black, you know."

"*Ja!*" doubtfully assented the boy, "that is true; but I had a nose last Carnival, and I thought perhaps I would have a whole face this year. My mother has promised to make me a ruff and a clown's suit from an old apron and a piece left from the red curtains with the flowers on them—very gay and fine it will look. I think I'll get the whole face. I'll have enough left, with what I get for carrying packages for the tailor, to buy plenty of cakes and things."

"I don't know *what* I shall buy," said Mieke, having wrapped her copper pieces in their respective papers and restored them to her pocket; "but I guess it will be mostly cakes. I have looked about in all the windows, and they are too beautiful! Only it's a pity to have so many sorts; a body gets quite worn out with wondering how they would all taste!"

"They don't all taste as nice as they look, I can tell you that," said Karel, making a wry face. "Last Carnival I bought one for fifteen centimes, the most delicious *looking* thing; much too pretty to eat, I thought. I kept it a long time; it seemed such a pity to spoil it; but when I *did* bite into it—*ei*, but it was nasty! like some kind of medicine mixed with sugar to make it go down easier. What with the bad taste and the loss of my fifteen centimes I almost cried."

Mieke looked very sympathetic; she was fond of Karel, he was so much nicer looking and so much gentler than her own brothers. Her queer little face, with its small blue eyes and wide mouth, was quite sober over his story.

At this moment there emerged from a neighboring alley a big woman with an angry, red face, surrounded by a dirty blue kerchief.

"You, Mieke?" she cried shrilly, as her eyes fell on the little pair, "will you come home or not? Jan a-screaming his head off this half-hour, and me with dinner to get and the wash not on the line yet, and the boys coming hungry from school, and you idling away your time with the widow Steeneke's *gamin;* and she setting of herself up to be better than other people, nobody knows why!"

Mieke had risen to her feet and was making her way slowly, with a watchful eye on her mother, toward the alley.

"Will you hurry, good-for nothing," she cried, aiming at Mieke the blow she had evidently been expecting.

"Look out for—you know what!" Karel called after her.

Mieke gave him a knowing glance over her shoulder, and, dodging another blow from the broad red palm, ran quickly down the dirty alley where her home was.

"*Ei!*" said Karel, looking after her. "I'm glad Vrow Goggenheim isn't *my* mother?"

And well he might be, tho, after all, the poor woman was not half as cross and rough as she looked. Then concaling his small hoard somewhere about his ragged person, Karel ran off in search of any small job that might fall into his way.

What the Fourth of July is to American children, the Carnival season is to the boys and girls of Catholic countries. As most of you know, on Ash Wednesday, the first day of Lent, all good Catholics withdraw from the pleasures of the world and give themselves up to prayer, fasting and church-going. On the day before, *Mardi-Gras*, as it is called, is celebrated the Carnival, or "farewell to flesh," meaning not merely a farewell to the use of flesh as food, but to *all* carnal or physical pleasures; and for this reason they try to crowd as much pleasure as possible into one day and night. In Southern countries, where the people are generally of a gayer temperament than in higher latitudes, the day (*Mardi-Gras*) is one of the wildest frolic and gayety. Old and young, rich and poor, gentle and simple, throw off all restraint, and roam the streets in masks and costumes, or dominoes, ready for anything that may happen in the way of fun or excitement.

Even the stern guardians of the law, the police, relax their severity, and wink at pranks that at any other time would bring the culprit into the clutches of the law.

In Northern countries the celebration of the Carnival is not so universal or carried to such extremes; but there are still many who enter into the fun of the season with great zest, and the poorer classes cling to the custom with great tenacity.

Of course Lent cannot bring much change into the lives of people used to constant toil and a meager diet all the year round; but all the more they prize the few occasions that, like the Carnival, offer a chance for fun and frolic and freedom from restraint.

No wonder, then, that Mieke and Karel, like thousands of other children who, in large cities must pick up their amusements in the street, looked forward eagerly for *Mardi-Gras*.

It dawned at last, mild and bright; and at an early hour the people were astir. By afternoon the streets of Brussels presented a gay and pleasing sight. From all directions people in ordinary dress and fantastic figures in costume, came trooping down into the center of the town to join the sightseers on the pavements or the endless procession of maskers that passed in one continuous stream.

It was a wild mixture of curious figures and gaudy colors, shown to fullest advantage in the bright sunshine. Flags, streamers, balloons and queer devices were flying, drums, horns and all manner of contrivances for making a noise were sounding, and men and boys shouting themselves hoarse with singing nonsensical ditties.

The crowd was large, the streets narrow, and there was a deal of pushing and jostling, but of a good-natured kind; for one and all were in Carnival mood. Shouts of admiration or bursts of laughter greeted the most picturesque or grotesque figures as they passed.

Sometimes one of the comical figures would dart into the crowd, and seizing upon some acquaintance, real or pretended, embrace and kiss him, to the great amusement of the crowd and his own mortification. Sometimes a handful of bonbons would be thrown from a carriage, causing a wild scramble among the poor children who had risen early to secure seats on the curbstones.

Often carriages of the nobility with gilded crests on the panels of the doors, and containing ladies and children in elegant costumes would be seen among the rest, and the grand little people in court dresses and powdered wigs seemed to be enjoying themselves much in the same way as the little people in sabots on the pavement.

In some of the great shop windows were grouped children in gorgeous costumes, evidently enjoying the admiration they excited quite as much as the spectacle they were looking at, to judge by their airs and graces.

Prettiest of all these window shows was that in the window of a Japanese store where a tiny boy and girl were cleverly dressed as a Japanese lady and gentleman, and entering into their parts with a zest and intelligence very funny to witness. To see them toddling about on the rich rugs, among beautiful screens and cabinets, dancing, fanning themselves, drinking tea, eating bonbons, teasing each other, and nodding at the crowd, was a sight worth seeing; and which enjoyed it most, the pretty puppets themselves or the admiring crowd outside the window, would be hard to tell.

Among the latter, her nose flat against the pane, might have been seen our little friend Mieke, quite lost in admiration. For half an hour she had kept this position, fascinated by the lovely sight. All at once, however, her face darkened, and she drew a long breath.

"*Ooh*, if Karel could see that—poor Karel!" she said, half aloud.

From which you will gather that something very unpleasant must have happened to Karel; and so it had. Fancy being taken down with the measles just before Fourth of July or Christmas! and being shut up in a darkened room and no one allowed to go near you but your mother and the doctor! And that was just what had happened to Karel.

On Saturday he had seemed to have a bad cold, and had gone to bed with a headache; on Sunday he was quite ill, and by Monday he had developed as fine and satisfactory a case of measles as could be desired.

He was doing beautifully! That was what the doctor said, and his mother, and the neighbors who dropped in to take a look at him, taking good care to keep their own numerous offspring out of the way.

"Beautifully, indeed! A beautiful state of things, truly!" grumbled poor Karel, "to be shut up in a darkened room on Carnival day, with only the cat and the clock for company!" for Karel had no brothers or sisters, and his mother ran a machine in the tailor's shop below, and could not stay with him much of the time. And worst of all, his mother being short of funds, his two francs, his hard-earned, cherished two-francs that were to have furnished him with so much pleasure, had to go for vile ill-smelling and worse-tasting physic!

Do you wonder that Karel was cross and restless, and that on the great day of *Mardi-Gras* his mother had hard work to keep him in bed; for tho sick enough to be very hot and aching and uncomfortable, he was not too ill to retain a violent interest in what was going on in the street.

"You want to get cold in your eyes," scolded the poor widow, "and become blind, and go about the streets with a dog and a tin box, and me dying with the disgrace of it—a respectable woman whose father kept a junk-shop, and whose husband was an excellent tailor in his time, tho with a weakness for gin, and one of the best of men and husbands! Lie still in your bed, naughty boy, and be glad and thankful that you are broken out that beautiful, for if not it might be your death; and you a-crying because you can't be out a-trapsing the streets and being run over a dozen times and brought home with broken arms and legs for me to nurse, and me a poor widow, tho as to that, I might have been married again a dozen times"—

Here you will not be surprised to learn that Vrou Steeneke's breath gave out, and she was obliged to stop for a while; and having recovered a little went down to the street to have a chat with the neighbors and see what was going on.

Meantime little Mieke, moved by the thought of Karel's disappointment, turned from the Japanese window and made her way through the crowd, holding her fifty

centimes, still unspent, tight in one small red fist.

She had had the copper pieces changed once into silver, thinking it would be finer to have it so; but the half-franc piece was so small that she was afraid she might lose it, so she had it changed again into big ten centime pieces. Somehow she had no appetite for the beautiful cakes and candies, now that her friend and playmate was not with her, but lying sick and lonely in a dark room, missing all the fun, and his own money gone for physic! If only she might bring him something—say one of those delicious pink cakes with cream inside! No, one of these chocolate ones, with bits of almonds and candied fruit on the top! But then, as he was ill, of course his mother would not let him eat it.

"Poor Karel! poor Karel!" she kept on repeating, as she wandered along the street. "Not to hear the gay songs and jokes, not to see the droll and beautiful sights, not to have been able to wear the splendid clown's costume his mother had made him, and the comic mask in which he would have been as funny as the funniest! That one in the window yonder, for instance, with the tremendous nose twisted like a cork-screw and the mouth from ear to ear—how droll poor Karl would have been in that! What a misfortune! Suppose, suppose."

Mieke's face had suddenly brightened, and in a moment she had darted into the shop, and stood before the smiling shop woman.

"If you please, madam," said Mieke in French, which all the people of Brussels speak more or less fluently. "I want a nose."

"*Eh bien!*" said the women, looking at Mieke's own poor little snub. "A new one would certainly improve your appearance! And what kind of a nose do you want, *petite?*"

"The biggest and ugliest I can get for fifty centimes," answered the child.

Then the woman handed out an assortment of the most curious and hideous pasteboard noses that ever were imagined; and after some distressing doubts, and several changes of mind, Mieke found one that seemed to her sufficiently frightful, put her beloved ten centime pieces on the counter and in another moment was squeezing her way through the crowd, and before many more her little sabots were clattering over the stones of the narrow and quiet by-street, where Karel's mother lived.

She reached the spot soon after that good woman had talked herself out of breath, as you have seen, and come down for a little rest and amusement.

"*Och!* Mieke!" she cried, breaking off in the lively account she was giving the baker's wife of her trouble with Karel; "how does it happen that you are not under the horses' hoofs with the rest of the children?"

Mieke paid no attention to the sarcastic question, but seized hold of the good Vrow Steeneke's apron and drew her aside.

"Look here!" she said in a breathless whisper, displaying the huge false nose she had hidden under her apron. "I have bought this for your Karel, that he might not miss *all* the fun that's going on! Tell him to put it on, and listen to the drums and horns—if he listens hard he can hear them quite plainly—and he will feel as if he was taking *some* part in the Carnival, and it will not be quite so hard to bear, being in the dark room, you know, and having to take physic and all!"

Vrow Steeneke had first stared hard, and now broke into a loud, good-natured laugh.

"What a droll child!" she cried. "Did ever any one hear the like!"

Then seeing Mieke's troubled little face she tapped her kindly on the head with the iron thimble she always wore, and said:

"Yes, little one, Karel shall have the nose; and I am sure it will be a great comfort to him, and he lying there in the dark a-crying with disappointment. But where did you get money to buy the thing, you?" she added, with a sharp look.

"Taking home linen for the laundress in our court," answered Mieke, proudly. "It was only a little package at a time, but the theater lady gave me ten centimes for each one."

"And why did you not buy bonbons and cheese-cakes like other children?" asked Vrow Steeneke, smiling.

Mieke twisted her red fingers and cast down her eyes.

"Well, well," said the woman kindly, "you are a good little thing as ever was, if you *are* that Goggenheim's daughter; and I won't forget you when better times come. I'll take the nose up to Karel, directly."

Mieke ran off with a light heart to see the procession again, and Vrow Steeneke climbed the stairs to the bedroom where her boy lay, quiet but miserable.

"See what Mieke, that good little thing, has sent you," said the widow, letting in a little more light.

Karel put the dreadful nose on immediately, with a broad smile of delight, and his mother brought him a small looking-glass in which to behold himself, and you would never believe what a "comfort," as his mother had said, that terrible bit of pasteboard was to him.

It was such fun to lie there with it on, and to know that it was probably the ugliest nose in Brussels, and that, taking everything into consideration, what with his red knitted night-cap and the flowered bed-cover tucked under his chin, his was probably the most original costume in the city. True, nobody saw it but his mother and the cat; and even the cat, after one glance, fled growling under the bed and refused to come out; but it was great fun, for all that.

And as Karel lay there straining his ears to catch the sound of the drums and trumpets, he really did feel, as Mieke had said, that he was taking some part in the festivities of the day, and was almost happy.

When the doctor dropped in that evening to see how matters stood, there lay Karel in peaceful slumber, the pasteboard horror on his nose, his flaxen hair standing up around his red, swollen face like a halo, as funny a sight as can be imagined.

Both the doctor and Vrow Steeneke shook with laughter and tiptoed out of the room, leaving the boy to a glorious dream that he was marching up the Rue de la Madeleine at the head of a procession of clowns and punchinellos, and that every eye was upon him, every tongue shouting:

"Only look at that nose!"

WASHINGTON, D. C.

PUZZLEDOM.

Communications for this department should be addressed "Puzzles," THE INDEPENDENT, New York.

SYNCOPATIONS AND REMAINDERS.

Syncopate slightly wet, and leave in the greatest degree.

Syncopate a poet of old, and leave a laborer.

Syncopate the smallest, and leave for fear that.

Syncopate a wild animal, and leave a row

Syncopate balance, and leave to puzzle.

Syncopate a weapon, and leave a delicate article for trimming.

Syncopate a name honored by drinking, and leave thrown.

Syncopate contributing to life, and leave a phial.

Syncopate to elevate by machinery, and leave a large number.

Syncopate to bend, and leave to cease to go on.

Syncopate to wash lightly, and leave ascent.

The central letters form an excellent quality in the intelligence.

CENTRAL ACROSTIC.—*Selected.*

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1. Pain of conscience proceeding from guilt. 2. Voyages. 3. Loose garments for covering. 4. Caution to avoid harm. 5. Behaves. 6. Prominent religious characters. 7. Enduring without murmuring.

The third line read down, and the fifth read in the same manner, will give two words meaning "to free from."

CYRIL DEAN.

ANSWERS TO PUZZLES OF FEB. 13TH.

PECULIAR DOUBLE PUZZLE.

C
Hoa
Rover
Inuendo
Sartorial
Therial
Maize
Ayr
S.

A GAME.

P i N
P h l
P e N E
P i E P
P o e I
P e u N
P u S

Madame Porter's
COUGH BALSAM
PLEASANT, RELIABLE, EFFECTUAL.
SUCCESSFULLY used for MORE than FIFTY YEARS.
TRY IT.

Less House-Cleaning More Health
Less Annoyance More Comfort

Such is the experience of women who use Pearline for housecleaning, and the degree of health and comfort is largely due to the way they use it. Directions for saving labor on every package. Delicate women can clean house by its aid; children will be a help, and husbands will never know the work is going on—out of the way, and they will be ignorant of it. It is bosh to say that Pearline hurts the clothing, the paint or the hands. Numbers of people clean their teeth with it; many babes have been washed with it from their birth; the most delicate of laces and linens have been subjected to the severest of tests. Everything washable, and everybody who must do this work, is benefitted by reason of the use of Pyle's Pearline. It's the modern soap. You'll know it and use it sooner or later. Your grocer keeps the goods.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.
164 JAMES PYLE, New York.

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Farm and Garden.

[*The Agricultural Editor will be glad to receive any practical hints, suggestions or information that will make this department more valuable to those of our subscribers who feel specially interested.*]

DAIRYING AND FEEDING.

BY D. D. T. MOORE.

CONNECTICUT DAIRYING.—The farmers of the Nutmeg State derive their chief income from their herds, gilt-edged butter being the leading product, tho poultry-raising, market-gardening and small fruit culture are also remunerative. Hence it is not surprising that the recent annual meeting of the Connecticut Dairymen's Association, held in the Capitol building at Hartford, should have been well attended and much interest manifested in the proceedings. The dairy and cognate matters were ably discussed. Secretary Gold, of the State Board of Agriculture, spoke of the superior advantages Connecticut possessed for dairying. He claimed that it had a soil and climate eminently adapted for making the best butter. Good water is also an adjunct, and its pure streams are greatly missed in many parts of the country.

"Again, good markets are at our doors, and many of us haven't the cost and disadvantage of commission men. Our breeds of cattle are well adapted to our latitude and requirements, as are our habits, which are somewhat peculiar, and with our experience have been established in our farming communities through generations of practice. A permanency must attach to dairying to warrant its success. The capacity of the dairy country in output of the finest butter, depends upon its small facilities. No part of the country can boast of closer, better turf, that is longer green each year, than can New England."

Oleomargarine received a black eye from several speakers, the general opinion seeming to be that Dairy Commissioner J. B Tatem was right in his remark to the effect that the time had come when this monster must be taken by the throat, by a unanimous grip, or it would throttle the interests of every one in the State dependent directly or indirectly upon the sale of butter. Professor Brewer, of the Connecticut Experiment Station at New Haven, summarized the situation in a few words when answering the question, "What stand can Connecticut farmers take to prevent the Legislature from being corrupted by the money of oleomargarine men?" by saying: "Send to the Legislature men who, when approached by the advocates and capital of the oleomargarine system, have sufficient manhood to say: 'Get behind me, Satan.'"

Earnest and instructive remarks touching the various branches of dairying were made by several gentlemen. President Bowen gave an excellent address, full of valuable points and suggestions. State Treasurer Henry, of Rockville, advocated the growing of hay for market, stating that thousands of tons were annually brought into Connecticut, and at times sold as high as $30. This the farmer should supply at a profit and replace with ensilage at $5 per ton, buying grain with the cash received. Mr. Geo. T. Goodwin, of Elmwood, spoke of the difficulties of starting co-operative creameries, making some good suggestions thereupon. Dr. E. H. Jenkins, of New Haven, alluded to the importance of having purer milk in cities, and the necessity of local inspection, which latter was not generally adopted on account of the expense. He thought a law should be enacted and enforced prohibiting the sale of milk in Connecticut below a certain standard, say 12½ per cent. of solids. Secretary Sessions, of Massachusetts, said:

"The great drawback to New England farming is the lack of fertilizer for the soil. Dairying provides a way for getting a living and at the same time improving the soil, and places us more on a par with the West. The successful dairyman is not the one who wants to sell his farm."

On the third and last day the Association adopted the act of incorporation passed by the Legislature, and also a revised constitution. This is substantially the same as the old one, except that life-membership fees are $5 instead of $1, and all voting is to be done by members present and never by proxy. Officers were elected as follows: President, George A. Bowen, of Woodstock; Vice-President, A. M. Bancroft, of Ellington; Secretary and Treasurer, J. S. Kirkham, of Newington; Directors, for one year—W. I. Bartholomew and W. P. White, of Putnam; C. W. Lee, of Coventry; and S. M. Wells, of Wethersfield; for two years—R. A. Potter, of Plainville; W. W. Terrill, Middlefield; T. S. Gold, of West Cornwall; and J. W. Stark, of North Franklin.

THE COW AND HER CALF.—As spring approaches these animals are of special interest and require extra attention. Charles L. Flint, author of "Milch Cows and Dairy Farming," alluding to the relationship existing between the cow and her calf, says that, if the calf is soon to be taken away, he should prefer not to suffer the cow to become attached to it at all, since she is apt to withhold her milk when it is removed, and a loss is sustained. Some object to removing the calf from the cow in this way, on the ground of its apparent cruelty. But the objections to letting the calf suckle the cow for several days, as they do, or, indeed, of leaving it with the cow for any length of time, is that she invariably becomes attached to it, and frets and withholds her milk when it is at last removed from her. She probably suffers a great deal more after this attachment is once formed at the removal of the object of it, than she does at its being taken at once out of her sight. The cow's memory is far greater than many suppose; and the loss and injury sustained by removing the calf after it has been allowed to suck her for a longer or shorter period is never known exactly, because it is not usually known how much milk the calf takes, but it is without doubt very considerable. If the udder is all right, there seems to be no good reason for leaving the calf with the cow two or three days, if it is then to be taken away.

POINTS IN BUTTER-MAKING.—There are only a few points to be observed in the whole process of butter-making, but if one fails the end fails, says Henry Stewart. These points he enumerates as follows: 1. The entire absence of all foreign and injurious matter in the milk, from whatever causes they may come. 2. The observance of exact temperature in the various parts of the process. 3. The proper degree of acidity in the cream when it is put in the churn. 4. The stoppage of the churning when the butter is in the form of small grains no longer than grains of buckwheat. 5. The complete freedom of the butter from any trace, even of the buttermilk. 6. The mixture of the right proportion of perfectly pure salt in the butter. 7. The perfect working of the butter to make it compact, and secure the even mixture of the salt with it.

Our authority concludes by emphatically declaring that if the above points are perfectly secured the butter will be good; if one fails the butter will be faulty; but if all fail, as is the fact in the majority of cases, the butter will be bad or worse. Assuming that he is correct it behooves all butter-makers to note and heed his "pointed" admonitions.

DEVELOPING COWS BY FEEDING.—Discussing this important subject, Professor Cook, of the Michigan Agricultural College, who is a practical farmer of considerable experience, observes that if you take time enough for it you can do almost anything you have a mind to with the character of the milk you obtain from your herd. Rich foods given for long periods in large quantities, and especially continued from one milking period to another, has a powerful effect upon the organs of the cow. In some cows it produces a tendency toward making the milk richer; in other cows the effect is to increase the quantity of the milk without improving the quality. What is still more important, these qualities are inherited and strengthened by the offspring. The farmer can, then, by feeding and noticing the effect, through a long time, and especially by keeping in his herd and raising the calves from those cows which indicate a tendency to change in the desired direction, make his herd become a milk herd or a butter herd at his pleasure. Such a change is one that will require many years and much care and attention.

FEEDING FOR BUTTER.—The following experiment in feeding an Irish cow (as given in an English agricultural journal) may prove suggestive and instructive to our butter-makers. The feed in each case was for the period of two weeks:

Daily Feed.	*Pounds butter per week.*
1. Crushed oats, 7 pounds	8
2. Cotton-seed meal, 7 pounds	8
3. Cotton-seed meal and oats, 7 pounds	10
4. Cotton-meal, oats, palmnut meal and bran mixed, 6 pounds	14
5. Crushed oats, 7 pounds	6
6. Same as in 4th	13

The butter of second feed was finer and of better color, tho no more than that of first feed. The fourth feed was finally adopted as the standard ration with the result of a regular yield of from twelve to thirteen pounds weekly. The same authority adds:

"We have met with one or two other experiments in which palmnut meal proved itself an excellent butter food. In the absence of this meal we should advise the use of corn meal."

VALUE OF OUR DAIRY PRODUCTS.—Some interesting statistics on this topic were presented by Pres. R. M. Littler, in his address before the Iowa Dairymen's Association. He thought the dairy interests of this country could not be estimated. Farmers now, he said, instead of marketing grain and hay, thereby impoverishing the farm, are using the cow as a manufactory, producing milk and cream, leaving the phosphates in manure to be returned to the soil. Of the 60,000,000 people of this country, 40,000,000 are supposed to use dairy products. The average price for good creamery butter in cities of the United States the past year, has been twenty-six cents; of dairy butter, nineteen cents; making the average price, twenty-three and a half cents. The aggregate butter crop has been 1,400,000,000 pounds; cheese, 450,000,000 pounds. In manufacturing butter about half the milk product has been consumed. The milk flow of this country during the year has been worth $700,000,000; over $2,000,000 per day. The dairy crop is more in value than that of any other single interest.

TROPICAL FRUITS IN CALIFORNIA.

BY M. E. BAMFORD.

ANY one who possesses a copy of the "Report of the Department of Agriculture for 1888," and who will turn to plate viii, of the portion of the volume devoted to pomology, will there see a picture of a strange yellow, purple-streaked fruit known as the "pepino." This fruit is a stranger from the land of Guatemala, but is becoming one of the products of Southern California. In the fall of 1887 the pepino was sold in the Santa Barbara market.

A Mr. Grelech, of Los Angeles, was the person who brought the pepino to California from the table-land of Guatemala. Some time before his death Mr. Grelech wrote of his experiment:

"Having decided upon the merits of this plant, and being satisfied that it will become a most welcome addition to the fruit, not only of California, but of all the Middle and Southern States of the Union, we decided to bring the same with us to California and try it here. After a good deal of trouble, and I must say no little expense and anxiety, we have now eminently succeeded. Our experience has been, we think, most valuable to us. The melon shrub grows in California even better than in Central America, and the fruit is decidedly superior."

"Melon shrub" is the other name of the pepino, scientifically known as *Solanum Guatemalense*, the plant belonging to the order that includes the potato, the tomato, tobacco, and red or cayenne pepper. Indeed, the flowers of the pepino are said to resemble those of the Chili pepper. Says Mr. Grelech:

"The melon shrub, as it grows in the Central American highlands, is, as the name defines it, a shrub. It reaches, at its best, two or three feet each way, but is generally smaller, and recalls in many respects, the Chili pepper vine, the tomato or the night-shade. The flowers resemble those of the Chili pepper, are very numerous and of a beautiful violet color, and are most charming when used in floral decorations. The plants should be set in rows four feet apart, and two feet in the rows. A month and a half after being set out the fruit will begin to set, and in three months after planting the fruit will ripen and continue to ripen until checked by frost. The fruit is of the size of a hen or goose egg, or even larger, and very much of the same shape. The color is lemon, or pale orange, with streaks or waves of bright violet, the whole making a fruit unrivaled in beauty. The interior of the fruit is a solid pulp, similar to that of a pear, also of a pale yellow color, and of a taste resembling that of a fine musk-melon, but which has besides a most charming acid, so wholesome and so delicious that when the fruit is partaken of on a very warm day it allays the thirst for several hours. The plant is an enormous yielder. I have seen plants of small size, say two by two feet, bear thirty large fruits, which, from their size and weight, pressed the branches to the ground, and thus formed a most beautiful border all around the plant."

In spite of Mr. Grelech's assertion that the fruit is "delicious," there are some persons who fail to appreciate the pepino, as witnesses Professor Klee, State inspector of fruit trees, who says of pepinos: "Few persons seem to like their flavor, which is something like a tomato and melon mixed."

Probably the pepino, like many other tropical fruits, is destined to be liked by some persons, and detested by others.

In Northern or Central California the pepino will not probably be a success. Plants that have been raised in Berkeley, Alameda County, have not done well, and the Department of Agriculture says that the pepino "has been quite thoroughly tested in the United States and found to succeed only in a very few places in Florida and California."

Another tropical fruit that has been tried here is the guava. Strawberry and pear guavas have been experimented with, the former having fruited as far north as Berkeley and Sacramento. In October, 1888, the Otay *Press*, of San Diego County, said:

"W. J. Wheeler has two acres of guavas that recently came into bearing on his place, and the growth is so prolific that he has found it hard work to care for them. He has been supplying the San Diego market for some time, and is now running them through a press and converting them into guava jelly."

Professor Klee, who, in his journeys up and down the coast, has had ample opportunity to observe fruit-trees, states that the largest specimens of guavas that he has seen were growing in Cholla Valley, near San Diego, the trees being about from twelve to fifteen feet high. Says Professor Klee:

"In the Los Angeles market are to be seen guavas ripe and for sale at good prices, because they come at times when other fruit is scarce."

The pear guava seems to be more delicate than the strawberry variety, the only section in which Professor Klee heard of the former having ripened fruit, being Santa Barbara.

I have in my possession a couple of carob pods that were brought me from the Sandwich Islands. My pods are six and seven inches long, yellow, and of the shape of large bean-pods. The carob, algaroba, or "St. John's bread," as the tree is variously called, is capable of producing larger pods than these. A Mrs. Arnerich, near Los Gatos, the widow of a Dalmatian, in 1886 showed to Professor Klee, pods that were ten inches long. These pods were of the Dalmatian variety. The same year a Mr. Yocco, in the Los Gatos hills of Santa Clara County, had an algaroba tree about to bear.

The carob pods are used in Europe as food for horses, pigs, etc., and are sometimes eaten by human beings. The taste of the carob pod, as I recollect it, is sweet and by no means unpleasant. The carob is quite hardy and has done well in some of the Gulf States. There seems to be no reason why this tree should not flourish in California. Professor Klee in his Report on Economic Plants and Trees cultivated at the Experimental Grounds of the State University at Berkeley, three years ago, said:

"During the last two years the growth of the young trees on the goounds has been very satisfactory, the oldest specimen in the garden of economic plants having grown at the rate of three feet a year without a particle of irrigation."

Professor Klee also mentions having found in the little hills south of Los Gatos a number of flourishing carob trees on Mrs. Arnerich's place. The carob seeds had been brought from Dalmatia in 1872 and planted in 1873 with about twenty-five trees as the result. In 1885, some of the trees began bearing. Said Professor Klee:

"The trees, altho not irrigated, present a striking appearance, compared with other trees, such as figs, plums, etc., their glossy green indicating their superiority in resisting drought, while the other trees gave unmistakable evidence of the want of moisture in the ground.

"We thus have proof that the carob will grow with less water than any other fruit-tree, the olive not excepted. This demonstration is just what we have desired, and it warrants us in recommending the tree for general trial in this State."

Besides Berkeley and Los Gatos the algaroba has been successfully tried in Niles, Alameda County.

The pine-apple has been tried on this coast. The San Diego *Union*, during the latter part of 1888, contained the following:

"Pine-apples are being grown with success at Oceanside from seed brought from Florida last spring. The seed was planted on the 21st of March last, and the apples are now half-grown, or half the ordinary size. The fruit has a very healthy growth, indicating that soil and climate are adapted to its production."

Probably, however, it is only the southern portion of the State that is suited to pine-apple culture, as it is said that even in Florida the cultivation of the plant is restricted to those regions where severe frosts do not usually come, even a "light, white frost" being detrimental to the pine-apple. The pine-apples of Florida have been troubled in the past by a scale insect, known as *Dactylopius adonidum*. Should pine-apple culture be carried on to any extent here, probably the same variety of a scale would make its appearance in this State, and several kinds of scale-insects already seem to like California as a place of residence. Mr. P. W. Reasoner, of Florida speaking of this scale, says:

"Altho found to some extent on pine-apple plants everywhere, it seems to do no serious damage when the plants are kept in a healthy

growing condition. It infests the roots, leaves, fruit, and every part of the plant."

Mr. Reasoner considers this scale as identical with the "white, mealy crimson-tinged insect" of Speechly, and says:

"Speechly gives a remedy ('Vine and Pine-apple Culture,' p. 321) for destroying this scale in the English hot-houses: but we do not think it ever does serious damage to healthy growing plants in Florida."

EAST OAKLAND, CAL.

PRESERVE THE FORESTS.

THE American Forestry Association has adopted a petition to Congress for an act withdrawing temporarily from sale all distinctively forest lands belonging to the Government of the United States, as recommended by the Secretaries of the Interior during the past three Administrations, and providing for their protection; and authorizing the employment of the army, if necessary, for this purpose until a Commission, to be appointed by the President, shall have made such examination of the forests on the public domain as shall be necessary for determining what regions should be kept permanently in forest, and shall have presented a plan for a national forest administration; also authorizing the President of the United States to appoint a Commission for the purpose of examining the forests on the public domain, and reporting to Congress a plan for their permanent management. The Association says:

The reasons for our urgent petition for the passage of these measures is briefly this, that, in the opinion of all those who have investigated and considered the matter, these measures, or others equally radical, can alone secure the magnificent forests upon these lands from destruction by ax and flame within a comparatively short period.

What the result of such destruction would be, may in some measure be realized by considering these forests from three points of view.

First. They are valuable parts of the property of the nation. Tho far less extensive than formerly, they still cover from 50,000,000 to 70,000,000 acres. They are too valuable, merely as present property, to be neglected, left to the timber thief to carry off or the chance fire to burn down.

Second. They will be needed as an important source of timber supply for the Western States for all time to come. If the population of this country is to continue what it is now, to say nothing of its probable great increase, these forests must always be looked to to supply the people of a vast region with timber for buildings, railroads, mining and many manufacturing industries. Any serious diminution of this supply, owing to deforestation on a large scale, would prove a serious check to the prosperity of the Western States.

Third. The greatest value of these forests to the present and future inhabitants of the Western States is in the assistance they render to agriculture through their influences on the water supply and the climate. The mere loss of national property, tho measured by millions, can be endured. The absence of a timber supply at home can, in a measure, be made up for by purchases from more prudent foreigners and by the substitution of other materials in the place of wood products. But there is absolutely nothing, natural or artificial, that will take the place of the mountain forest as a regulator of rain-fall and water supply. Every inland region without forests is a region of long droughts, varied by destructive storms. Every mountain region without forests is a region whose streams, instead of watering the valleys below with a constant and adequate flow, alternately dwindle into insignificance and swell into raging torrents, not only flooding the country, but covering it with rocks and sand from the mountain sides. Great as is the damage caused by the loss of mountain forests to a region naturally well watered, it would render agriculture impossible in that extensive district which has so recently begun to be rendered fertile by the use of irrigation. No system of reservoirs, even the most costly and ingenious, can take the place of the forests on any large scale. The most that it can do is to co-operate with them.

It is respectfully suggested that the true value and use of these mountain forests has never been properly considered by this Government. It has, apparently, never realized that mountain-forest land differs from all other land in this important respect, that its condition cannot substantially be changed without disastrous results; that it must, for the sake of the properly agricultural land, always remain in forest. On the contrary, it has been sold and given away like other land without any restrictions whatever upon its use in private hands, altho the experience of every nation shows that the national government alone has the power and the means for the best forest management, and that its power must be exerted even over private forest property, in order to prevent disaster to the community from the action of individuals.

FARMERS should raise more geese of all varieties, and especially the Toulouse. Goose culture is exempt from many of the inconveniences that surround the rearing of chickens. The greatest danger in the life of a goose is during the gosling period, when they are very tender. They come from the shell in a very hardy condition, but as a rule they grow too fast; their size is greater than their strength, and they become extremely tender. They can be protected in dry places where they can be shut in sheds and fastened there until such time in the morning as the owner sees fit to release them.

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